Immanuel
OR CHRISTIAN REALISM

NEWTON N. RIDDELL

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IMMANUEL

OR

CHRISTIAN REALISM

A VERBATIM REPORT
OF THE

RIDDELL LECTURES

— ON —

"SCIENCE AND RELIGION," "FROM NATURE TO NATURE'S GOD," "BRAIN BUILDING AND SOUL GROWTH," "FROM ADAM TO CHRIST," "GOD, FAITH, AND PRAYER," "THE WORLD'S REDEMPTION," AND "THE HIGHER LIFE."

BY

NEWTON N. RIDDELL

AUTHOR OF

"HEREDITY AND PRENATAL CULTURE," "CHILD CULTURE," "HUMAN NATURE EXPLAINED," "THE NEW MAN," ETC., ETC.

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LOVINGLY DEDICATED

To

All who would know the truth,
Embody the spirit of Christ,
and
Live the higher life
Of loyal service to God and man.

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Prefatory Note

This series of lectures on Christian Realism is published at the request of thousands of grateful souls who have urged that the messages that had proved so helpful to them be put in a more abiding form and given a wider circulation.

The stenographic reports include the complete text of the lectures as delivered at Chautauqua Assemblies, where an hour and a half to an hour and three quarters was allowed for each lecture, so that the printed form contains fully a third more matter than is usually given from the platform.

In permitting the publication of these lectures, I feel I am parting with the dearest children of my brain and heart. They are sent forth with the sincere prayer that the Father who gave them to me will animate them with His Spirit, shield them with His love, and clothe them with power for service. May they be messengers of truth and life to many, and leave the spirit of Immanuel in every soul they visit.

Yours for service,

NEWTON N. RIDDELL.

Chicago, Sept. 25, 1906.

IMMANUEL

INTRODUCTION

Immanuel! Immanuel! God is with us! God is here! Let us rejoice in His presence! Let us open our hearts that His love may fill us and His Spirit lead us in all our meditations and studies together!

We all want to be happy. We all want wisdom. We want to know the truth. We want money. We want power. We want influence. We all have limitations from which we would be free and tendencies we would outgrow. We all have capacities yet undeveloped, ideals not fully realized, visions of heights to which we have not attained.

We each have personal life problems, specific needs and aspirations. There are students here who should learn much faster and remember better. There are lovers here whose love should be sweeter and more unselfish. There are homemakers here who might improve their homes. There are artists and artisans here who are not doing their best work. There are business and professional men here who are falling short of their possibilities. There are

Christians here who are not realizing the peace, the joy and the spiritual life that belong to a child of God. There are great souls here eager to see the kingdom of heaven established on earth, anxious to solve the great social, industrial and governmental problems of the age.

How shall we get what we want? How shall we realize our ideals? How shall we attain the largest growth of mind and heart and make the most of life? How shall we render the best service possible to our age and generation? These are practical problems. They confront us all. What is their solution? How shall we go about it to insure success? Let us get a clear concept of just what we need.

We need an increase of life; for more life means a greater capacity to enjoy, to work, to learn, to do business, to serve. How shall we get it? Let's see. Life is infinite. It is God made manifest. It is as free and inexhaustible as the air we breathe. How do we get more air? By increasing our lung capacity. Exactly. So we get more life by increasing our capacity to hold and manifest life.

We all want power. We are all searching for the secret of power. Power, like life, is infinite, limitless. It becomes ours by embodiment. What is true of life and power, is equally true of wisdom, love and all other things that we really need in our development. In other words, all our needs are met by an infinite supply as free as the sunlight. What we really need is greater capacity to embody,

individualize and personally utilize a larger portion of the infinite life, love, wisdom and power. Thus we see that all our problems are resolvable into one problem, namely: how shall we increase our capacity?

The Secret of Growth

All growth is a process of embodiment and expression. We do not create, grow or produce life, love, truth, goodness, or power. We merely embody and give expression to them. What we embody determines the nature, strength and character of our personality. Every thought, desire, volition, and every ideal we entertain is woven into the pattern of life and becomes an integral part of the soul. Let me illustrate: I am a novice in music. I go to hear a master render a great musical composition. I can't understand it. It is too complex. Its harmonies are too subtle. I have not the capacity to appreciate it. I hear it again and again. After a time its simpler portions have created a response in my soul. Gradually the vibrations of this masterpiece are embodied in nerve cells and thereby become a part of myself. After weeks of effort the more complex portions of the composition have established a correspondence in my mind and become embodied in the cortical structure of my brain. The masterpiece has thus become a part of myself. What are the results? This addition to my brain capacity has changed me from a novice to a musician. I have

increased my soul's capacity. I have a larger life for service to others.

Here, friends, is the whole process of education and development. *All growth is from within, outward, but is brought about by the embodiment and expression of what was external to ourselves.* We grow physically and become strong, by embodying the life that is in food and expressing this life in work. We grow mentally and morally, by embodying truth and the principles of righteousness and expressing them in our daily lives. We grow Christlike, by embodying and manifesting the Spirit of Christ.

The Goal of Wisdom

The goal of all wisdom is goodness. To believe in the truth makes man hopeful; to know the truth makes man wise; but to live the truth makes man divine.

Ideals are the forms of things hoped for, the prophecy of things to be. Like unseen spirit friends, they hover over us seeking admission into our hearts that they may lift us to higher heights.

The psychology of the age is vibrating with truth. The mental atmosphere is fragrant with sentiment and luminous with hope. Lovers, poets, sages, and prophets have filled the world with thought forms, which, if realized in our daily lives, would make us all happy and transform this world into a paradise.

What we need most, is not the evolution of high-

er ideals, but the involution and realization of the truest and best we have; not fewer rules of hygiene, but more wholesome living; not less theory of life, but more personal demonstration; not less sentiment, but more substance; not less idealism, but more realism; not less truth, but more truth coined into character; not less faith in God, but more of God in man.

The Way of Attainment

Science reveals the way of attainment. When we understand the laws of suggestion and brain building, self improvement is an easy task. Any weakness can be overcome, any mental faculty strengthened, any emotive or volitional power can be modified. The tastes and talents essential for life's work can be quickly acquired. Business ability can be greatly increased. The elements of success are within reach of all. Regeneration will transform the nature, eradicate evil hereditary tendencies, free the soul from sin, and clothe it with immortality. What more is needed? Why remain slaves when we may be free? Why remain weak when we may be strong? Why remain poor when we may be rich? Why remain ignorant when we may be wise? Why remain commonplace when we may each develop a strong, winning personality?

The Coming Man

The man of the future will have a new ideal of life. He will measure his success by his soul's growth and the service he is rendering his age and

generation. Material wealth and prosperity will have their true relative values. They will not outweigh mind and morals, health and happiness. This coming man is already in sight. The foremost business men of the country today are looking for something more satisfying than mere financial prosperity. The leading merchant of a Western city—a man who employed a hundred retail salesmen and whose business is pre-eminently prosperous—came to me saying, "Tell me, what can I do to be of some value to others? I feel that my life is a failure and I want to do something to justify my existence." He expressed the yearning of many noble souls. This condition is luminous with promise. Christism will yet triumph over commercialism. The Golden Rule will yet rule the world.

The Golden Rule

Righteousness pays. Selfishness is suicidal. Goodness is expansive. Love wrought into life dignifies labor, destroys caste, sweetens business and fills industry with a song of joy. Every day, profession means less, and conduct more. It is not what a man teaches or preaches, but what he lives and demonstrates, that counts. Character outweighs coin. Personal responsibility increases with wealth, wisdom and opportunity. Citizenship involves duty as well as privilege. The new code of life says: let no man count himself successful who gains by another's loss. Let no man count himself guiltless who permits a crime he could prevent. Let no man

count himself righteous who permits a wrong he could avert. Let no man count himself humanitarian who permits suffering he could alleviate. Let no man call himself a citizen who neglects to exercise the right of franchise. Let no man call himself a Christian who follows not the Golden Rule.

The New Heaven

Men are striving to overcome self and selfishness. They want a larger, higher life. They want some nobler purpose for which to live, some grander reality as the goal of existence. Even the hope of a future life is not sufficient. Common sense teaches us that heaven can be no larger for us than our capacity. The splendor of the celestial realm would be lost on our undeveloped souls. The present world exceeds our powers of appreciation and comprehension. It contains beauties we cannot apprehend, harmonies undiscovered, colors unseen, music unheard, and joys unrealized. We have not sounded the depths of love, measured the heights of faith, nor reached the circumference of knowledge. Wonders unknown lie beneath our feet; grandeur and mystery overshadow us; the spiritual realm, peopled with God and His angels, encircles us, yet how incapable are we to respond to this environment! What we need to make heaven a reality is not transportation to some pale star beyond the milky way, but enlargement of mind and heart, quickening of soul and spirit—*increased capacity*—to apprehend and enjoy the wonderful world in which we live.

Science and Religion

Friends, the science I would make plain to you in these lectures is the science of holy living. The religion I would reveal is the religion of self-sacrifice and loving service. The highest art I know is the art of character building. The ideal of this art is a great, strong, noble, intelligent, pure, tender, loving, Christlike personality. The object of building such a personality is not merely to perfect the self, but to be able to render a larger and more effective service to others.

Temples of Worship

The temples of worship to which I would point you, are the bruised and bleeding hearts of struggling humanity. Would you find God? Look no more toward glittering steeples and cathedral domes where art and architecture have wedded to produce strength, beauty, and splendor; but look toward the half fed, ragged, homeless children of the streets; the sick, abused, neglected, care-worn wives and mothers of the slums; the sin-burdened sons and daughters of vice and intemperance; the overworked, underpaid millions of toilers; the children of men in whom heredity and environment, ignorance and poverty have combined to produce misery, want, and crime. These are God's temples of worship; these are the opportunities for service; these are the altars on which to lay your sacrifice of wealth and make your offerings of devotion and love.

The Religion of the Future

The kingdom of heaven announced by John, introduced by Christ, now being built by the Holy Spirit; the heaven seen by the prophet from the Isle of Patmos, is to be realized on this old earth; it is to be brought about by the incarnation of God's Spirit. It is to be actualized by making love to God and love to man the motive of conduct, the rule of action.

The religion of the past was mainly objective, traditional and theoretical; the religion of the future will be more subjective, socialistic, and practical. The religion of the past required a mental acceptance of certain doctrines and articles of faith; the religion of the future will require a righteous life laid down in service to God and man. The religion of the past found expression mainly on Sunday, in ritualistic services, professions of faith, and songs of praise; the religion of the future will be more manifest in the every day life—in the home, the workshop, the business house, the office, the court room, and the legislative hall. The Christian of the past had fear of hell and hope of heaven beyond as incentives to conduct; the Christian of the future will have Christ within as his motive and the establishment of heaven on earth as his goal. The Christian of the past could live a self-centered life and accept a home in glory, while want and misery were the lot of many and the unredeemed were consigned to hell; but the Christian of the

future will devote his life to bettering the conditions of mankind and refuse to rest in peace until want and misery are no more, and the last sin-cursed soul has been redeemed.

The Realism of Christ

Jesus Christ was a realist. He was pre-eminently practical. He was not a dreamer, but the realization of humanity's sublimest dream. His religion had to do with the transformation of man in the present life. He began by solving the world's problems in His own heart. He made the body the instrument of the soul; the animal the servant of the angel. He triumphed over the senses and arose into the consciousness of His spiritual reality and oneness with the Father. He rejoiced in doing good and in laying down His great life in service to others. He was given unlimited power, because He used His power to the glory of God and the good of mankind. His greatest revelation to the world was His life. His best gift to the world was Himself. When He spoke his thoughts, He voiced truth. When He expressed His emotions, He flooded men's hearts with love. When He communicated His life to others, they became immortal. Would that we might all be like Him!

Christ and World Problems

The world's problems, my brother, are your problems and mine on a larger scale. What we need is to get away from selfishness, littleness, avarice, lust, fear, worry, vanity, ignorance and get to large-

ness, self-control, knowledge, power, and goodness. Christ, formed within, brings about this change and solves these personal problems as nothing else can. Now, that larger man called "humanity," in whose life is found all the great social, educational, industrial, and governmental problems, is to be transformed in precisely the same way that we are. There is no other way. No system of socialism based upon the law of self-preservation will preserve peace and prosperity. As long as selfishness is the motive, inequality and industrial war will be the results. As long as egoism exceeds altruism, politicalship will exceed statesmanship. As long as money outweighs manhood, privileges will be bought and sold, vice will flourish in high places and crime be clothed with respectability. HUMANITY NEEDS A CHANGE OF HEART. No aggregation of unregenerated men under any form of government will ever solve the world's problems. Human nature at its best is only just, and justice alone will never free man from industrial slavery, poverty, ignorance, and caste. Justice must be tempered with mercy; law must be yoked with love; strength must voluntarily support weakness; the thought of others and the common good of all must exceed the thought of self, before industrial harmony, universal prosperity, and happiness can be realized. In other words, humanity must have a new nature so that it may have a new motive of action. Its centrifugal forces must come to exceed the cen-

tripetal, so that the outgoing life, the impulse to give and to do for others, exceeds the tendency to gather unto self. This is the distinctive characteristic of the nature of Christ. He rejoiced in making Himself poor that He might enrich mankind. This spirit of Christ wrought into human hearts and made manifest in all social, commercial, industrial, and civic relations, is the solution, *the only solution,* of the world's problems.

Creedist, Sage and Scientist

One day while waiting in the silence for guidance, a very impressive picture came to my mind. I saw a devout Bible student critically studying creeds, systems of religion, and methods of attainment. He was in search of the *way* into the kingdom of heaven. He almost had it, but not quite; just one more book, one more creed, a little more comparison, a little more effort; but as he turned book after book I was reminded of the chasing of the rainbow that is always on the next hill. Close by his side, I saw a wise man from the Orient, with long white hair and keen eye, turning musty pages of papyrus in search of *truth.* The volumes were very old and yellow; surely, they must contain the truth. He almost had it, not quite; the next page must reveal it, and so on, and yet he found it not. On the other side, I saw a Western scientist, with microscope in hand, in search of *life.* He could almost see it. Under the microscope was a quivering mass of protoplasm. Is it life? No. Life is in the bioplasmic

center. No, that is not life. It is in the bioplasts. He can almost see it; not quite. It just escapes, but escapes. In the center of the trio, I saw in spirit form the Christ. To the first He was saying, "I am the Way; receive Me and you will be in the kingdom"; to the second, "I am the Truth; receive Me and ye shall know the truth and it shall make you free"; to the third, "I am the Life; receive Me and ye shall have life, even the life of God, which is immortal." Christ is the answer to all who search for the Way, the Truth and the Life.

The Objects of the Lectures

The primary objects of the Riddell Lectures are: (a) To present the religion of Jesus Christ from an experimental or scientific viewpoint and thereby satisfy the demands of reason, increase faith, and quicken the spiritual life of believers; (b) To present in simple language the best known methods for developing and perfecting the personality; (c) To suggest methods for practically applying the love, life, and teachings of Christ to the solution of the social, industrial, governmental, and world problems. We shall study the laws of brain building and soul growth; the laws of suggestion, health, and hygiene; the laws of spiritual generation, regeneration, and incarnation of the divine nature, whereby we become Christlike.

In presenting these subjects to popular audiences, we have found it necessary to avoid technicalities and the didactic style of the schools. We hardly

expect to satisfy the critical scientist, the professional psychologist, or the dogmatic theologian. Our object is rather to present the facts and conclusions of science in the language of the laity, hoping thereby to render the larger service.

The Viewpoint

In our studies, we shall work from the experimental viewpoint. We shall confine ourselves, for the most part, to demonstrable facts and repeatable experiences. We shall pursue the scientific method in all our investigations. You will not be asked to believe anything, but to prove the truth by personal demonstration. The lecturer is not a theologian. He is not a representative of any established sect, or school of thought. He has no personal theories to present, no traditional dogmas, nor scientific speculations to defend. He has no stones to throw at the creeds or opinions of others; no unkind words for those who oppose the truth; no weapons of defense or attack, but truth and love. His one object is to glorify God in a humble, but faithful, service to man; therefore, you are earnestly requested to ignore the errors and imperfections of the messenger, and to open your minds and hearts to the truth and spirit of the message.

SCIENCE AND RELIGION

INTRODUCTION

We are living in an age of reason, an age of investigation, an age of transition. Old forms of thought, methods of study, and modes of living are passing away and all things are becoming new. The scientific habit of thinking is gradually taking possession of us. The scientific method of study is being applied in all departments of life. Among all classes there is an increasing demand for definite knowledge, invariable rule, and demonstrable truth.

Men have enjoyed the liberty of thinking—a liberty which, when once enjoyed, can seldom be denied. Those trained in the scientific method of study could not if they would, and would not if they could, believe what is unreasonable or out of harmony with known facts. This does not mean a decline in faith, or less interest in spiritual matters; far from it. It means rather a new faith; the faith of the scientist wrought into religion; a faith based on a knowledge of law, demonstrable truth, or repeatable experience. Such a faith will give a new life to religion and enthrone Christ in the hearts of men.

Going for a walk, early one morning, back from the beach into the fir forests of Oregon, I came upon a large clearing. The lumbermen had cut away all the trees and the place was overgrown with ferns. The sifted dew rested upon every leaf and petal. Lit up by the morning light, every dewdrop became a pearl. Looking over this lake of pearls I said, "How like this is the dawn of science, dispelling the darkness from human hearts, driving out the shadows of superstition, and filling the mind with the light of truth!" As I waited, the sun rose over the eastern mountains and soon the direct rays began touching the topmost pearls. A wonderful transformation took place. Soon every dewdrop was converted into a blushing ruby, flaming opal, or sparkling diamond. Instead of a lake of pearls, there lay before me a scintillating sea of matchless beauty and bewildering splendor. I knelt beside a fern to study more closely the cause of the change. I discovered that every dewdrop had imprisoned a ray of light which had formed within it a perfect sun, the radiation from which surrounded the dewdrop with a little rainbow as perfect as ever spanned Niagara's chasm, or was flashed by the setting sun on a blackened sky. How like this transformation is the work of the Holy Spirit, incarnating the Son of God in man until every soul shall become a radiating center of divine love, and every life be spanned by a bow of peace! When all humanity, like all the dewdrops, has been touched by the

direct rays from the heart of God and realized the Son of Righteousness formed within, then shall the bow of eternal peace span this old earth and the kingdom of heaven become a reality.

Let us wait in a moment's silent prayer and ask the Spirit to illumine us.

Science Defined

What is science? Science is systematized facts; classified knowledge; repeatable phenomena; demonstrable truth. Scientific truths are differentiated from historic truths in this; that they are repeatable or demonstrable. Thus, Newton is said to have discovered the law of gravitation. The truth he discovered is demonstrable and is therefore scientific. The fact of his having discovered it is historically true, but since the discovery is not repeatable its truth is no part of science. Christ taught the law of spiritual generation. The truth He expressed in His conversation with Nicodemus is scientific because demonstrable in human experience. The fact of His having taught it is historic, but not scientific. It is well for us to keep these differences in mind and not mix history with science, tradition with experimental religion.

The Threefold Universe

The universe is apprehended by man on three planes: the physical, the psychical, and the spiritual. What we have found out, demonstrated, proved, classified, and arranged about matter, natural law, physical forces, etc., constitute the sci-

ences of the physical world, or physics. What we have found out, proved, demonstrated, and classified about mind, its relation to nerve functioning, emotion, sensation, volition, intelligence, thought transference, hypnotism, dreams, visions, apparitions, psychic phenomena, constitute the science of the psychic realm, or psychology. What we have apprehended, proved, demonstrated, and can repeat in human experience about the spiritual life, spiritual generation and regeneration, spiritual growth, man's relation to God, and other spiritual phenomena, constitute the science of the spiritual realm, or pneumatology.

The Development of Science

The western mind began its studies of nature on the material side, so that the term "science" came to stand for classified knowledge of things, natural laws and forces. Many still use the term in this limited sense, but this limitation is not justifiable. The scientific method of research has been pushed beyond the anatomy of the universe, into the soul of things. The scientific mind of the age is investigating the finer forces of nature. Psychic facts, laws, and phenomena have been classified and put into definite form. Spiritual experiences and demonstrations have been gathered, compared, and reduced to a system. These classified facts in the realm of the mental and the spiritual are as truly a part of science as is our knowledge of physics or chemistry. To be scientific, then, it is not necessary

that we confine ourselves to the study of matter and what is commonly called natural laws and forces, but it is necessary that we accept only what we can prove or demonstrate. As investigators, we should keep our traditions, theories, and beliefs in one pocket; our facts and knowledge in another. The psychologist, or the student of the spiritual life, who establishes facts, demonstrates laws, classifies phenomena, and puts them in form so that they are repeatable in human experience, is as truly scientific as is the man who demonstrates and classifies the laws of chemistry, or the phenomena of physical forces.

The Limitations of Science

All science begins and ends in mystery. Our knowledge of the simplest phenomena of nature is limited. The astronomer studies the formation of planets, their relative size and position, their density and motion. He has many established facts and phenomena, but he does not know of what the planets are composed, nor what the forces are that bind them together. The chemist is in possession of many most valuable facts and phenomena, but he does not know the ultimate nature of matter, nor the cause of chemical affinity. He has a theory, but he can not demonstrate the why of the loves and hates of the elements. In fact, much of his science consists in the classification of unexplained phenomena. The biologist can tell us of the laws of germination, the multiplication of life, of infinite

variety in genus, species, and class; but of the ultimate nature of life he knows nothing. He has evidence that all life is related. He believes that it has a common source in the infinite life, but he does not know. The psychologist knows many facts connected with the phenomena of mind. He can explain the physical processes whereby external stimuli result in thought, feeling, or volition, and how the stream of consciousness is perpetuated. He can demonstrate the phenomena of telepathy, hypnotism, clairvoyance, and clairaudience; but he can not analyze the substance of the soul, nor tell us of what it is composed. The Christ man knows experimentally the laws of spiritual generation and regeneration. He knows that he has passed from death unto life and enjoys conscious unity with God. Spiritual facts and phenomena are as real to him, as fully demonstrated to his mind and heart, as are physical facts and phenomena; yet he does not know the nature of Spirit. He can not apprehend the Infinite. Beyond his experimental knowledge there is the realm of belief.

From this brief study of the limitations of science, we may learn two lessons: First, That in the physical, the psychical, and the spiritual, science consists in what we know, in what we can demonstrate and prove experimentally. Second, That in all departments of science, no less in the physical than in the psychical and the spiritual, beyond the range of present demonstration is the realm of belief, the-

ory, and speculation. The physicist, working in the realm of matter, is circumscribed by theories and speculations quite as much as is the psychologist or the pneumatologist in the realm of mind or of spirit.

The Law of Investigation

If we are to become acquainted with any department of science, we must comply with the laws governing the phenomena to be studied. Physical things are apprehended through the physical senses, which are instruments for registering physical vibrations. To study the physical world, we must use these five senses. They are the doors whereby the external world comes into our stream of consciousness, into our storehouses of memory, to be used in processes of objective mentation. If we are to study psychic phenomena, and get any definite knowledge of it, we must have our psychic senses awakened. We must be able to register thought waves independently of physical means of communication. In other words, we must apprehend and come to know the psychic realm through the psychic senses. If we would know spiritual things, the spiritual nature must be quickened; this alone makes spiritual perception and spiritual consciousness possible. It is irrational and non-scientific to expect or attempt to perceive spiritual things, facts, and phenomena through the physical senses. Paul was scientific when he said: "The natural man perceiveth not the things of the Spirit."

The Spiritually Blind

A blind man can not apprehend light nor color. If blind from birth, words descriptive of light and color are meaningless to him, for there is nothing in his mind corresponding to such words. The same is true of the spiritually blind. They can not perceive the spiritual life. They have no spiritual consciousness, and therefore it is a waste of words to attempt to make them understand it. Their eyes must be opened. They must have the spiritual vision before they can perceive or enjoy the spiritual life.

The Search for a Soul

The physical senses are limited to the perception of things, physical laws, facts, and phenomena. How unscientific, then, is the search for a soul with a scalpel! or the attempt to prove or disprove a spiritual reality with senses that register only physical vibrations! Only spirit can apprehend spirit. The denial of the existence of God, or the soul of man, because neither can be proved nor disproved in laboratory experiments, is about as scientific as was the Irishman who, after listening to a number of learned gentlemen discussing the magnetic and electric currents of the earth, interrupted with "Gintlemen, you don't know what you're talkin' about. I have been a ditcher for tharty years. I rekon I have dug more ditches than yez iver saw, and in all me experience I nivir run across wan of thim electric currents that you're a talkin' off. I tell yez

they're not there. They're not there." Equally foolish is the man who, working with his physical senses in a physical world and failing to find God, says, "He is not there. He is not there."

Christ Was Scientific

Jesus Christ was scientific both in the way He gained His wisdom and in what He taught. His knowledge of the higher life was experimental. It was perceived through the Spirit by the realization of His oneness with the Father. Some of our occult friends tell us He was taught by the Eastern Magi; but after a thorough study and careful comparison of ancient and modern occultism with the life and teachings of Christ, I fail to find any evidence to justify this claim. On the other hand, there is to my mind positive proof that Christ was never the pupil of any member of the Oriental Brotherhood, nor a student of the Indian philosophy. He was Spirit-taught through communion with God.

Christ Was a Specialist

Christ was a specialist in the spiritual realm. If He knew more than others of the material universe, He did not reveal it. He left the geography of the world as He found it, making no mention of the Western hemisphere. He said nothing of steam or its application as power. He made no mention of electricity, the science of chemistry, or of other facts and phenomena which now form such an important part of the daily life of man. He revealed

no knowldge of psychology as we understand it, and no trace of the higher wisdom of the Himalayan Brotherhood. His wisdom was of a higher order than any of these. His teachings are scientific, because demonstrable in human experience.

My Bachelor Friend

If we would know the things of the Spirit and understand the higher life, we too, like the Christ, must be Spirit-taught. Spiritual knowledge *must be experimental.* No amount of intellectual study, no knowledge of oriental philosophy, nor training in theology can give us the higher wisdom of the Christ. I repeat, it must be experimental. Now there is nothing strained or unusual about this, for much of our knowledge is gained in this way. Moreover, we are just as sure of the wisdom gained through the emotions, or through experience, as we are of that gained through the intellect. A mother knows that she loves her child; is as conscious of the fact as she is that two and two are four. The one is not more real to her than the other. We must not be bound to the intellect in our search for truth or we shall miss many of the most valuable things in life.

I once had a bachelor friend, hale, hearty, well to do and forty. I said to him: "Why don't you get married?"

"Because," said he, "I do not believe in love."

"Why not?"

"I do not believe in anything that cannot be scientifically demonstrated."

"But love can be scientifically demonstrated. Its realities can be brought to the plane of consciousness, and consciousness is the test of knowledge."

"No, it can't be done. I am a scientist. I have as finely an equipped laboratory as there is in the country and you can't prove to me that the explosion of the nerve cells in the cortical structure, or gray matter of the inferior posterior lobe of one person's brain can establish a series of vibrations producing an emotion which can be transmitted to another's brain, resulting in a similar disturbance of the nerve fluid, terminating in a corresponding emotion. It can't be done. I have the finest galvanometer ever constructed and you can't love hard enough to deflect the pointer the one-hundredth part of an inch."

"Certainly not; your galvanometer will not register love waves. You can not think hard enough nor speak loud enough to change your galvanometer; but you know that your thoughts and words are real, so is love. It can be demonstrated. Yes, you might demonstrate it in your laboratory if you had the right equipment, but you have n't."

"Well," said he, "if you know so much about it, tell me how the demonstration is to be made. If you can make love a conscious reality to my mind, I will concede my mistake, and acknowledge that you are scientific."

"Very well, follow my directions. Next summer shut up your laboratory. Go down to old Chautauqua, New York, for your vacation. You will find at this Assembly a thousand or more of the fairest lilies that ever bloomed in the sun-kissed South-land, and at least twenty-five hundred queens of the schoolroom. Some evening, after the day's entertainment is over, and the bells are chiming their soulful melody, and the sun is gilding the western horizon, secure a row-boat and invite one of these fair lilies from the South-land, or queens of the schoolroom, to accompany you for a row on the lake. Place her in the stern, where you can face her, while you man the oars and pull away. When the sun has set and its radiating effulgence has painted the sky with glory, and the bells have ceased chiming, don't pull so hard. A little later, when the moon creeps over the eastern horizon, and its soft rays touch and silver the waves, don't pull at all. Just fold your arms, and listen to the sweet voice of a sweet-souled woman, and the first thing you know, brother, you'll have it."

"Have what?"

"The consciousness that you are in love."

"Will I know it?"

"Know it, man! You won't know anything else. You will be so thoroughly conscious of it that you won't sleep nights. You will be longing for another sunset and moonlight and row-boat, and, and—well, I won't tell you any more. But try it, brother,

the experience will do you good. It may go a little hard with you, because you have put it off so long. Love is natural to youth, but when postponed to the age of forty, it is serious. It 's a little like measles —seldom hurts children, but is dangerous to old folks."

Heart Wisdom

Now, friends, I did not tell you this to make you laugh, but to bring home to your minds and hearts a great fact, namely: that there are many things, some of them the most important of life, that are learned, not through the head, but through the heart. Would you be scientific in the demonstration of love, you must obey the laws of love making. Would you be scientific in the demonstration of religion, you must obey the laws of regeneration. Would you know God personally, would you realize the divine life within you, shut up your laboratory of mental speculation. Dismiss all your doubts, fears, theories, and opinions. Go alone into the chapel of your soul; wait in that silent glory world; as you wait, look at yonder Christ-child that has come into a world of sin, yet sinless. See Him confounding the doctors of divinity. Look at Him at the hour of His baptism, when the Spirit descends upon Him and God announces Him His "beloved Son." Follow Him through His temptations and His labors of love. Watch with Him in Gethsemane and hear the cry of His soul when His heart breaks in grief over a world lost in sin. See Him

betrayed, scourged, condemned, and at last nailed to a cross. Hear His prayer for His executioners: "Father, forgive them, for they know not what they do." Man, uncover your head, and wait in reverent silence in the presence of the tomb, and try, if possible, to get some concept of the heights and the depths, the beauty and the holiness, of a love that leads one to die for his enemies. Face the glorified, risen Lord. Listen to His voice: "I am the resurrection and the life. He that cometh unto me I will in no wise cast out. What you have witnessed on Calvary is the price I am willing to pay for your soul. Give me thine heart and what is mine shall be thine."

Brother, with the vision of His life, His death, and His resurrection before you; with the glory of His white spirit enveloping you; with the tenderness of His love speaking to you; wait, in the sanctuary of your soul, and soon truth will dispel error, love will create life, the Holy Spirit will touch your spirit and you will have it. Have what? Experimental religion—the consciousness that you are a child of God. Will you know it? You will know it as well as you know that you love your mother. This consciousness will fill you with peace; give you a joy you can not express, a truth that will make you wise, a love that will make you love everybody, a life in tune with the Infinite, crowned with the glory of immortality. Try it, brother. Obey

the law and you are as sure of results as you are in a chemical laboratory.

Religion Defined

What is Religion? We have different concepts. If we are to see alike, we must have the same viewpoint. Entering South Cheyenne Canyon, the guide, pointing back to a great granite cliff, said, "Do you see that man's face there?" I looked and looked, but could not see any face. "Come over here and you can't help but see it," said the guide. Getting his viewpoint, I saw a great rugged face fully twelve feet long, that nature had chiseled on the mountain side. Friends, let us get the same viewpoint of religion, that we may see alike the face of the Father.

Shasta, a Symbol of God

Come with me across the Bad Lands, beyond the Rockies, and up to Northern California. Lying to the north of us is a deep, dark, olive-green forest, shrouded in a silken veil of mist. Above the mist, the snow-capped dome of Mount Shasta lifts high its prismatic angles, supporting the blue-arched dome on its crystal spires. Look at it; a majestic monument that the Frost King has erected over the dead volcano, that centuries ago built for us the splendid state of California, filled its valleys with the richest soil and its mountains with the cherished gold. The sunlight is playing upon Shasta. The snowflakes are silently dissolving; their substance is forming silvery rivulets that trickle down the mountain side. Near the timber line, these rivulets

unite to form two streams which flow a short distance side by side; then, wedding their waters, they rush over a high precipice; fall on a broad limestone base below, and are broken into millions of jewels. Having received the kiss of the sun god, or the baptism of the stars, they reunite and the Sacramento river is born. For a short distance, it retains its crystal purity, reflecting the beauty and poetry of the mountain side by day, and mirroring the stars of heaven by night. Soon it enters a dark forest, where it receives the stain of leaves; later it is soiled by the wash from placer mines; below the city of Sacramento it is a broad swollen stream, bearing on its bosom the burden of commerce. In the lower valleys, this water is taken out into thousands of irrigating ditches, and wherever it flows through the sandy plain, there flowers bloom perennially, there golden fruit is ripening.

With this simile in mind, I will ask you to come with me back of time, back of history, back of all known revelations of God. Above the mists of tradition, I would have you see a great white throne; not a throne of crystal marble, cold and white as the eternal snows of Shasta; but a throne of wisdom and power, white with the eternal flame of love. From this glory center of the universe, the heart of God, radiate three attributes of the Father—Wisdom, Will, and Love. These three manifestations of the Infinite organized the disorganized, brought cosmos out of chaos, animated the inanimate, until

life throbbed in a heart and beauty flashed in a forming world. They multiplied organic structure, differentiated genera and species until at last man appeared. These attributes of the Infinite, wrought into human life, found expression in law, domestic relations, mental and moral growth, until at last civilization dawned. They were the powers back of creation, working through nature, producing evolution, developing man, perfecting his higher nature, and preparing him for the higher consciousness of spiritual unity with the Father. Nineteen hundred years ago infinite Wisdom, Will, and Love united in one great life, that broke over a cross, arose from a tomb, and the stream of eternal life was formed. For a time, this stream of life healed the sick, cleansed the leper, made whole the sinner, and whosoever drank of its waters became immortal. Then it entered the Dark Ages, where it was stained by the blood of martyrs. Later on it was contaminated by the placer mining of human selfishness, and made to bear on its bosom the ship of state and the burden of corrupt government. Theologians and reformers drew from this stream and carried its waters through their creeds, across the barren plains of human life, and into the lower levels of society. Notwithstanding the impurities that have entered the waters, and the narrowness of the channels through which they have flowed, wherever these waters have gone, there the flowers of

Christian civilization bloom; there redeemed souls are ripening for eternity.

Religion Defined

Religion, then, is the Spirit of God pouring through the centuries. It is God involving Himself into nature, differentiating His spirit into many forms and evolving them back unto Himself. It is the outpouring of the Infinite One for the bringing forth of an endless number and variety of lives, each of which represents a divine thought, an impulse of the divine will, and a throb of the divine love. Religion is not a creed, a belief, or even a faith—these are its garments; but religion is the Spirit of God made manifest in the soul of man.

Christianity Defined

Christianity is that form of religion revealed by Christ, in which the divine personality is incarnated in man. In its manifestation Christianity is a WAY, whereby man is to be healed from sin and redeemed from its consequences, or death. It is a TRUTH; the truth of man's relation to God as a spiritual being. It is a LIFE; a higher form of life, the Christ life, embodied in man, whereby man becomes a "new creature," a Son of God.

Christ's Incarnation

The incarnation of Christ in Jesus of Nazareth reveals the Father's plan for bringing forth a Christ-like humanity. By studying the account of the inception, birth, labors, experiences, character, and powers of Jesus, we may learn how a degenerate,

natural man is to become a regenerate Son of God. In this narrative, we have first, the overshadowing of the Most High. The Virgin's will resists the will of the Spirit, but finally surrenders, and peace and inexpressible joy follow. The Christ child is born. At the age of twelve, He has a vision of His higher life work. He remains subject to His earthly parents until sufficiently developed to be the instrument of the Holy Spirit. He receives the ordinance of baptism, is endued with the Holy Spirit, and has the assurance from the Father that He is well pleased. He is led of the Spirit into the Wilderness, where He masters temptation, vanquishes Satan, demonstrates His spiritual reality, His power over the senses, and His divine Sonship. He returns in the power of the Spirit to begin His labors of love. By teaching the truth, He becomes the recipient of divine wisdom; by pouring out His love to others, He becomes the incarnation of divine love; by using His power in the destruction of evil and the establishment of good, He is clothed with infinite power and becomes the Christ of history—the world's Redeemer. Finally, there comes the struggle of Gethsemane, resulting in another spiritual victory, followed by the crucifixion, in which all that is earthly passes away in death, making possible the resurrection of the Son of God into eternal life.

The Making of a Christian

The story of the Christ is the natural history of

the Christian. He is the gospel incarnate. The true theology is revealed in Him. God's plan of transforming a natural man into a spiritual being is first perfected in the man of Galilee. Christ is the model of redeemed humanity—the coming race. To become like Him, we must repeat His history. We, too, like Mary, must listen to the wooing of the Holy Spirit, surrender our lives to Him, that He may overshadow us with the power of the Most High and beget in the virgin spirit within us a Christ life. We must remain subject to the Spirit, that He may accomplish the work of regeneration. When the consciousness of the Christ life is born in us, we must nourish and cherish it through love to God and man, that it may grow and become strong. Finally, there will come a time of struggle between the natural and the spiritual—between Adam and Christ. Now if Christ is to be enthroned, Adam must surrender. We must stop believing in the supremacy of matter and believe in the supremacy of spirit and spiritual power. We must cease loving evil and love only the good and the true. We must stop willing and doing the will of the senses, or natural man, and will to do His will. In short, the triple nature of the natural man must yield to the triple nature of the spiritual man, so that Christ rules the head, the heart, the will. We should acknowledge this surrender, this conversion, as did Christ, by obedience to the ordinance of baptism, which is an objective symbol of a

subjective change. Having done so, we need to follow our Master into the Wilderness, make the demonstrations that He made, establish our divine sonship, vanquish Satan, and realize that we are spiritual beings.

When we have done as Christ did, when we have thrown off the bondage of the senses and demonstrated our spiritual reality, when we have claimed the birthright of a child of God, and have learned to look to our Father for life, wisdom, and love, learned to have no will but His will, then we too shall be clothed with power for service; we too shall go forth to lay down our lives for the good of mankind; we too shall get under the burden of this old world's load of sin; we shall have our Gethsemane:

> "For all who journey, soon or late,
> Must pass within the garden's gate;
> Must kneel alone in darkness there,
> To battle with some fierce despair.
> God pity those who cannot say,
> 'Not mine but thine'; who only pray,
> 'Let this cup pass'; and cannot see
> The meaning of Gethsemane."

Beyond Gethsemane there is the crucifixion, the death of the sense man; but having shared with Christ in the world's salvation, we shall share with Him the eternal glory of His kingdom.

The Ascent of Man

Jesus Christ represents a higher order of life than does the natural man. He is God's ideal—the one perfect man. To become like Him, we must be regenerated and transmuted from the natural to the spiritual plane. The psychological changes necessary in making this transition form the subject matter of the lecture "From Adam to Christ." This evening we have time to give only the briefest outline of the laws whereby man becomes spiritual.

The Nature of Life

Of the ultimate nature of life we have no definite knowledge. We may say with Spencer, "We are ever in the presence of an infinite and eternal principle from which all things proceed," or with Kulp, "There is mind stuff out of which all life and intelligences are formed," or we may accept the theory of the theistic evolutionists, that all life is an expression of the Imminent God. Life, as we apprehend it, appears on seven planes. In the mineral kingdom we have vital principle, the essence of life, inorganic, but nevertheless present and potential. All modes of motion in the mineral kingdom form crystals. In the vegetable kingdom we have these crystals plus circular forms, and what is known as organic life. This vegetable life ranges all the way from the ultimates in the mineral kingdom to the primates of the sensate life of the animal. Above the vegetable there is an animal life—sensate and instinctive—

the highest manifestations of which result in a low form of consciousness. In man, we have a still higher form of life; he includes all that is below him plus self-consciousness. In man and in the higher animals, there is also what is called the subjective, or subliminal mind, which is the source of instinct in the animal and intuition in man. All the phenomena of telepathy, clairvoyance, clairaudience and modern spiritualism are manifestations of the subliminal mind. Some have supposed that this subliminal mind (sometimes called second sight, sixth sense, psychic power, etc.) belonged only to man, but we have positive evidence that it is shared by the lower animals. Dogs and horses have seen apparitions. They understand their masters telepathically. The gift of telepathy and psychic powers, therefore, are no assurance of spiritual life. Many of the most effectual mediums are poor, depraved, obsessed mortals who, instead of being above the plane of the normal, have sunk below the freedom of the healthy, natural man and become the mere instruments of others. Above the subliminal plane of life and consciousness, there is a Christ life having a spiritual consciousness. This higher, or Christ life, is in harmony with God. It is eternal, because a manifestation of the Divine life unmarred by sin. Man is on the upward way from nature to nature's God. He is between Adam and Christ.

The Law of Transition

In the transition from lower to higher planes of life, three methods are employed by nature; three laws are ever operative.

First: Heredity, or the law whereby each form of life transmits its nature to its progeny.

Second: Growth, or the law whereby each generation reaches maturity.

Third: Transmutation, or the law whereby one order of life is transmuted to the next higher plane. No one of these three processes can do the work of the others. Life can come only from pre-existing life. It is the gift of heredity. Growth matures life; but it can not change a vegetable into an animal; an animal into a man, nor a natural man into a Christ man. No amount of culture can evolve a lower form of life into a higher; *the nature has to be changed;* a new rate of vibration must be established. This change is brought about by a higher life coming down, taking possession of, and transmuting the lower form of life to a higher plane. It can come about in no other way. A mineral must remain a mineral unless it is born from above and organized by a vegetable. A vegetable, however highly developed, must remain a vegetable except it be taken up by an animal and transmuted to the animal plane. A man, no matter how highly cultured, refined, or moral, is unspiritual; out of communication with, and therefore dead to, the spiritual kingdom, until he has been quickened by

the Holy Spirit and transmuted to the Christ plane of life. Thus we see that *Christ was strictly scientific* when He said, "Except a man be born of the Spirit, he cannot enter the kingdom of heaven."

Spiritual Generation

Man is hereditarily degenerate. Before he can be quickened by the Spirit and transmuted to a higher plane, he must be healed from sin and made normal. This healing is brought about by forgiveness through Christ. When man has thus been healed from the effects of sin and redeemed from the law of his hereditary degeneracy, he is ready to be quickened by the Holy Spirit and begin a spiritual life. The spiritual life developing in man accomplishes two things, namely: the growth of the Christ man and the regeneration and transmutation of the natural man to the higher plane. When this process is completed the natural will have become subject to the spiritual; the human will have become divine; the mortal will have become immortal.

The Birth of a Christian

Spiritual generation and regeneration are natural processes in the divine economy. They are as truly governed by law as are the processes of physical generation and the growth of natural man. The law of inception and growth is the same on the spiritual plane as on the physical. We may not understand either, but we do know that germination is brought about by some external force acting upon an inner capacity or dormant life. We do

know that all growth is brought about by the inner life responding to and embodying external influences. To illustrate: A kernel of wheat contains a life germ insulated in a shell of starch. If kept in a dry, dark place this germ may remain dormant for centuries. But if planted in mother earth, moisture destroys the insulating shell; magnetic and electric currents with their vitalizing influence awaken the slumbering germ; "a quiver from the eternal sun smites it" and life becomes manifest. Not unlike this, is the awakening of the spiritual nature in man. Every man has in him the germ of divinity. This spiritual germ is dormant because of hereditary degeneracy. It is encased in an insulating shell of sin and ignorance which makes it dead to the Spirit of God which surrounds it. When tears of repentance have moistened and destroyed this shell of sin and Christ has healed the erring soul, the Holy Spirit quickens and vivifies the human spirit, the light of truth penetrates the brain, God's love animates the heart, and a new life becomes manifest—a Christian is born.

The Quickening of Latent Powers

Still another illustration will help to make plain and bring out other phases of the regenerative process. A young man on a western ranch, associated with the rigorous life of the West, unacquainted with books, schools of learning, and men of culture, goes to attend a Chautauqua. As he listens to the noted lecturers a strange feeling comes

over him. The eloquence of the orators stirs his soul to its depths. That night he is unable to sleep. One moment he is thrilled with the vision of what he would like to be, the next he is crying as though his heart would break in the realization of what he is, and the seeming impossibilities that lie between the farmhand and the orator. From whence this vision and burning desire? The orator of the platform has quickened and awakened the orator in the young man. From that day his life has a new purpose. He borrows books. He studies day and night. He carries his lessons to the field. He works his way through school. Everything in his life is made secondary to the realization of his one ambition. His energies are all focused upon the one ideal. His emotions lend their fire to the creation of the orator. His intellectual life is completely changed; from being thoughtless and careless he becomes thought-ful and care-ful. He sacrifices all of the ordinary pleasures of youth, denies himself a thousand comforts, and gives up his dream of wealth and its luxuries. Twelve years from the day that the broken-hearted boy flung himself on the couch and wept so bitterly, he occupied that same Chautauqua platform, and the power of his eloquence swept the tide of human emotion as high as had those who first awoke the orator in his soul.

With this illustration, I would have you get a clearer vision of that transforming process called "regeneration." The young man had developed as

other young men, unconscious of his slumbering capacity. It was awakened by an external influence; but for this influence, the orator might have slept on throughout the man's natural life. When once awakened, the developing orator exerted a mighty influence over the man. Gradually, everything in the man became subservient to the orator. All his attributes of body, mind, and soul were transmuted into the orator, until the man and the orator became one, and the orator was the one.

In like manner, the Holy Spirit quickens the spiritual nature in man, awakens the slumbering Christ and the process of transformation begins. If the man is true to the Christ, he surrenders all to His service. His intellect is given to the study of truth. His emotions burn with a new-found love. His will is made subservient to the Divine will. He denies himself the pleasures of the senses. He refuses to expend his forces on that which profiteth nothing. He gives up the dream of selfishness, material wealth, and its luxury. He consecrates all his powers of mind and heart to the Christ. Gradually, the Christ develops within him, until finally every attribute of the man—body, soul, and spirit—have been transmuted into the Christ. The man and the Christ have become one, and Christ is the one.

The Law of Sacrifice

Death is the doorway to the higher life. Self-sacrifice is imperative. The kernel of wheat had

to die before the new life could come forth. The young man had to give up his personal pleasures, his dream of wealth, his self-indulgences, and be true to his vision, to become the orator. The Christian, in like manner, must die to self, put away his worldly ambitions, and give all his tastes and talents, will and emotions over to the Christ, if he would become Christlike. Man's sacrifice in becoming a Christian, however, is only one-half of the story; Calvary reveals the other half. In the transmutation from lower to higher forms of life a dual sacrifice is always necessary; the lower life must sacrifice itself, give up and surrender all in order that it may be transmuted to the higher plane. The higher life must descend from its high estate in order to take possession of and transmute the lower. This law is uniform throughout all nature. Christ's descent and incarnation, that man might be redeemed and transmuted to the higher plane, is but the climax of a great natural law. A mineral that will not give itself up cannot become a vegetable. A vegetable that insists on remaining a vegetable may be a very perfect vegetable, but if it is ever to be a part of the gray matter of a brain, it must be digested and assimilated. If it will yield to the digestive processes its life may be wrought into a nerve cell, and when this nerve cell has given its force to the stream of consciousness, the life which was in the vegetable may burst forth in an emotion of love, or be flashed in the expression of

a great truth. So the soul that will not give up, however perfect it may be, must remain mortal, subject to the laws of self and selfishness, subject to the law of death; but the soul that will meet the sacrifice of Christ by the sacrifice of self, and surrender all to the transforming power of the Holy Spirit will be transmuted to the plane of the Christ.

Progress Through Sacrifice

Progress through sacrifice is a universal law of nature. The higher life is possible only by the death of the lower. The lower is constantly giving itself up to something higher or something better. The sun is burning itself away in holding the solar system together and feeding the life of the planets. The majestic mountains crumble to dust and give their substance to build the plain and enrich the valley. The mineral dies that the vegetable may live. The vegetable gives up its life to nourish man. The cells in the brain die that conciousness may be sustained.

The history of man's progress is a history of sacrifice. Liberty has cost mankind a thousand hard fought battles, and caused the death of countless heroes. Genius has perished in dungeons or on the rack that man might have the right to think. Goodness has burned at the stake or suffered crucifixion that love and kindness might be born in the hearts of men. Every step toward religious freedom has been stained by the blood of martyrs. Every triumph of justice has cost the lives of those

first to be just. Every victory of love has placed a crown of thorns upon some noble brow.

The tragedy of the cross is a sublime expression of a universal law of life, of nature and nature's God. The law of sacrifice is flaming from every scintillating star and blazing sun. It is engraven on every crumbling cliff and mountain peak. It is demonstrated on every rolling plain and fertile valley. It is expressed in every falling leaf and dying shrub. It is the rule of conduct in every happy home and noble life. It is manifest in every great soul and world redeemer. It sanctified every crimson drop that fell from Calvary's cross and converted a wreath of thorns into a crown of eternal glory.

We cannot escape this universal law. We too must give up the lower nature if we would enjoy the higher. We too must offer up our bodies a living sacrifice and undergo crucifixion, if we would be resurrected into newness of life. We too must die to self if we would become helpful to others. We too must lay down our lives in service to God and man, if we would become immortal.

Beyond Calvary

Beyond Calvary comes the resurrected life, which means an enlarged life, a higher state of consciousness, a more active, highly animated life—greater power, greater wisdom, greater love, greater joy. Friends, do you want power? Here is a little magnet: it will lift but two pounds; connect it with a

dynamo and it will lift two hundred pounds. You are that magnet. Separated from God, you are limited; connected through Christ all power is yours. Your capacity to utilize the divine power alone limits you. You want the fruits of the Spirit; you want to love everybody; you want broadmindedness and catholicity of spirit; you want to be kind and generous hearted, slow to condemn and quick to forgive. Why do you come short in any of these? Because it is your nature. What you *want* to be, represents your ideal, what you *are* represents the unregenerate Adam; but when you have gone by way of Calvary and received Christ, He will give you a *new nature*. He will manifest His life through you, which will make these high ideals spontaneous and natural.

Imitating Christ

We cannot live the Christ life unless Christ lives within us. All attempts to imitate Him fail. Why? Because we cannot separate an attribute from its source. I want light in my room. I know how to get it. I run up the blinds, open the shutters, the light floods the room. "Thank you, Morning Sun, I have light enough for today." I close the shutters, pull down the blinds, my light is gone. Why? It is an attribute of the sun. So I read of Christ, think of Christ, learn about Christ, until I have a clear mental concept of His life and teachings; but when I attempt to reproduce them in my thought and conduct, I utterly fail. Why? Because I am

separated from Him, and I, the man, cannot manifest the life and character of Christ. What I need is not a mental vision of Him, not a knowledge of what He did and what He preached, but *Himself*. Friends, all our efforts to control the young and regulate our own lives by imitating Christ must necessarily fail. Christ within is the solution of the whole problem. His indwelling makes self-denial easy, goodness natural, kindness habitual, and service to others a constant joy.

The Fruits of the Spirit

Christ's life must be substituted for ours if we are to enjoy the fruits of the Spirit. Did you ever see a seedling apple tree in the glory of the springtime, all full of bloom and beauty, with every indication of health and vitality? If so, do you remember how you were disappointed when, in the fall of the year, you found its fruit small and sour, not even fit for vinegar? And have you seen that same tree after it had been grafted, loaded with luscious fruit? What wrought the change? It is the same tree, growing in the same place and fed by the same sap; but the engrafted life has caused the sap to produce a superior variety of fruit. Not unlike that tree are human life and Christ's influence. We are by nature seedlings; our life and vitality often produce a very poor quality of fruit; we are sour; we are little; we dissipate our forces; but when Christ is engrafted into our lives He transmutes these human forces to the higher plane and

forms of them the fruits of the Spirit—largeness of mind, purity of heart, sweetness of disposition and beauty of character.

We Need Grafting

How much we need grafting! How can we afford to remain seedlings and bear the fruit of selfishness when we might be transformed and become Christlike! How this old world needs Him! How humanity is starving, suffering and dying for a living Christ! How the sin-sick souls about us need the personal touch of incarnate goodness! How much of selfishness there is for the want of the transforming power of love! How powerless we Christians are from having so much Christ in our creeds and so little in our hearts! Beloved, the personal touch of God is what transforms life. No abstract idea, no metaphysical deduction, no beautiful philosophy, no theory of atonement can take the place of the living Christ. Life is the gift of life. If man could be redeemed by tracts, philosophy and creeds it would be an easy matter to flood the world with them, but he cannot. Love alone can communicate life. When I say love I do not mean an abstract principle, cold as ether, but a personal emotion having in it all the warmth and passion of life, and all the power and purity of Christ.

A Personal Confession

An honest confession is good for the soul, so let me make one. For years as a student of mental and moral philosophy I tried to help men. I had what

was considered a very satisfactory explanation of man's relation to God. I was loaded with argument, philosophy, science and logic; but I failed to get strong men into the kingdom and was powerless in my efforts to uplift weak ones. One night when I had struggled with a great soul until two o'clock in the morning I learned my lesson. The man was a well-known lawyer. He was gifted in the art of debate. He, too, was loaded with materialistic science and the logic of cold facts. I knew from the start that he was a heavy weight. I was determined to win out, or stay by him until daylight. Several times I got in what I thought was a knock-out blow, but he was up and at it before time was called. Finally, realizing my ineffectiveness, I asked the Father for help, and the Voice seemed to say, "Why don't you love him? You know the story of his sin, the error of his ways, the burden of his heart. Put your arms around him and tell him that you love him. Tell him that you forgive him for his wrongs and ask the privilege of sharing with him in his struggle for righteousness. Do as Christ would do and be His personal representative to this erring soul." I did it, and in less than five minutes the battle was off. We were on our knees together on the floor. I asked the Father for the soul of my brother. In a few moments he had the evidence in his heart. "All is well." Christ had won the victory. Since then my prayer has been:

"Let not this weak and erring hand,
Presume Thy bolts to throw,
Or deal damnation round the land
To those I deem Thy foe."
But let me heal the broken hearts
And lift them from the ground.
Yea, lead them up to Calvary's cross
That they may wear a crown.

Beloved, faith in God and love for man are the forces that make for effective service. You can't argue, drive or scare strong men into the kingdom. Yon can lead them by a noble life and the expression of a loving heart. Try it, brother. Begin on the man next to you; he is your opportunity. You don't need to go slumming. It is the strong men about you that need Christ. It is the aggressive, critical, scholarly man that needs the vision of faith. It is the hard-headed, practical, progressive business man that needs the refining influence of Christ's love in his heart. It is the man burdened with multitudinous cares, interests and responsibilities, whose nerves are strung to their highest tension, that needs the peace and power in his soul that comes from the overshadowing of the Most High.

Christ the Source of Power

Christ formed within gives us all the rights and privileges, the joy, peace and power that belong to Him. We may not be able to express these. We may lack the capacity to reveal them to others; but

they are ours, and as our capacity increases they will become more and more manifest. This is a very practical proposition. You business men want greater capacity for doing business. You students and professional men are eager to increase your mind power. You lovers and home makers want to multiply your love. You Christians want a practical religion that will go with you and make you a power for good in all the relations of life. *Receive Him and all these things shall be added unto you.*

The Bank of the Spirit

Young man, you are to be married soon; your needs are many. You want a beautiful home over on the boulevard; you want it well furnished. You want an automobile. It would take hours to enumerate all your wants; but if you have a good bank account all these things will be forthcoming. Brother, God is the bank of the spirit; Christ, the cashier, has signed all the checks you can use; the Holy Spirit is the teller. In the name of the Son, by the power of the Spirit, draw upon your heavenly Father for all your needs and according to His will shall you receive.

Without Christ formed within, religion is a failure. The story of His nativity, His life, and His death is beautiful and inspiring. An intellectual study of His gospel is instructive and suggestive. Faith in His teachings and belief in Him as the Son of God are most helpful and consoling; but what we

may know *about him* can never take the place of *Himself.*

"Though Christ a thousand times in Bethlehem be born,
If not within thy soul, thy soul will be forlorn;
The Cross of Golgotha thou lookest to in vain
Unless within thyself, it be set up again."

When God Is All in All

When Christ has risen in the human heart, and glorified the Father by dispelling all sin and revealing in man the image of God, then man regains what was lost in Adam, namely, conscious unity and communion with the Father. This oneness, this communion, makes life immortal and heaven a present reality. As it was in Eden before the fall, when man walked and talked with God and all nature was beautiful and holy, so will it be when Christ is formed in every soul and God is all in all.

My Will Is Done

Age-long ago, when earth was born, God did ordain that water should find its level; but in the growth of this little planet a mighty reef of rock arose and rebelled against this law, separating the Great Lakes from Mother Ocean. For centuries long, war was waged between wave and reef. One night, amid lightning's flash and thunder's roar, God wrought His will into a mighty wave, that smote the giant reef and through his broken heart the

waters leaped and Niagara was born. Stand today by the mighty cataract and you can feel the vibrations of Infinite power; listen, and in the roar you will hear His voice saying, "My w-i-l-l be done! My w-i-l-l be done!"

So in Eden's bower, when "God breathed into man the breath of life and man became a living soul," He then ordained that this child of His heart should ever be in communion with Himself. But Satan arose and built a mighty reef of sin about man that separated him from God. An age-long battle ensued. Through pain and suffering, revelation and experience, man learned law; but law could not destroy the reef of sin, or free the imprisoned race. At last, when sin had darkened the earth, amid the flash of heaven's glory and the chorus of angelic hosts, Christ arose in the might of Calvary and smote the reef of sin with His everlasting love. Having conquered death and hell, He leaped from the tomb and immortality was born. Stand today in the shadow of the cross, beside the open tomb, and you can feel the vibrations of the power that rent the Veil of Death asunder. Listen, and you can hear His voice, "I am the resurrection and the life. My life is love. My love is life. My w-i-l-l is done. My w-i-l-l is done!"

FROM NATURE TO NATURE'S GOD

INTRODUCTION

This evening I invite your thoughtful attention to a brief study of the cosmos; the threefold nature of man—body, soul, and spirit; the evidences of a future life; the influence of physical states on mind and morals, and the influence of emotions upon the chemistry of the body; the art of healing, and Christ as the soul's physician. Any one of these several subjects might well occupy our attention for the hour; but this condensation is necessary in order to get a foundation upon which to build the superstructure of the lecture course. You may not find this brief study of these great subjects very entertaining. I shall not be at all annoyed if those of you who do not care to think take a thirty-minute nap. My friends say that the first half of this lecture is a sure cure for insomnia.

The Mountain of Wisdom

Solomon said, "Get wisdom and with all thy getting get understanding." Now wisdom is a snow-capped mountain that lifts its majestic form in front of every truth seeker. Her foundations are laid deep in the experiences of the past. Her foothills are

overgrown with the green verdure of social and domestic life. In her dashing waterfalls may be heard the music of the centuries. Her broken parapets, crumbling cliffs, and deep crevices reveal the art and architecture of the ages. Her yawning canons and threatening gorges tell of the political and religious upheavals of bygone days. Above the tree line a silver cloud, like a silken veil, obscures the apex from our view. Prophets and sages tell us that beyond this cloud her snowy dome reaches far heavenward and forms the pedestal of the temple of our God—the source of wisdom. We are climbers. Will we ever reach the top? Not in this life. Will we even see the top? Not while our eyes are fixed on things material. What will pay us then for the effort of climbing? The consciousness of mental development. The exercise will strengthen us. The vision of a broader horizon will ennoble us. The realization of the higher life will inspire us, justify our every effort and glorify each step of progress. Let us wait in the shadow of this majestic mountain for a moment and in the silent eloquence of its glory listen to the voice of God, and ask Him to lead us and guide us in our upward way.

What Is Truth

What is truth? Truth is that which is in harmony with all law and at variance with none. It is the definite relation that things, facts, phenomena, and conditions sustain toward one another. It is the essence of all knowledge, the basis of reason, the

champion of progress, the power that moves the world forward. Truth is God made manifest.

All truth ends in mystery to the finite mind. All sciences have their beginning and ending in theories, beliefs, and speculation; for human knowledge is circumscribed by an unexplored domain. The physical world about us is as truly a mystery in its final analysis as is the mental or the spiritual. We want something tangible, something we can know all about; so we approach the granite mountain. Here is a *reality,* something we can understand. Can we? Look at it through the microscope. Is it a solid mass? Look at it with the eye of science and we find this granite mountain is composed of atoms which do not touch each other; we see only vibrating centers of power, the real nature of which no man knows. In the last analysis we measure matter by electrons and finish with a guess, confessing that we do not know what it is. We may dissolve what we call solid matter into a liquid. We may resolve this liquid into a gas. Explode the gas and we have a force. And what is force? Matter in motion. And what is matter? Force approaching a state of rest. And what is either? We do not know. We turn from matter and look toward the spiritual realm. We face the great white center of the universe. We are contemplating Spirit, the source of all power, light, and life, the creator of all things, the essence of nature, the primal princi-

ple from which all substance was formed. And what is it? We do not know.

Between these two extremes there is a world of manifestation, consisting of so-called primary chemical elements and their innumerable combinations and various grades of life ranging from the undifferentiated life of the inorganic kingdom to that highly complex being called "man." What we *know* relates to the things, facts, and phenomena found in this manifested world. To be strictly scientific we must confine ourselves to these known facts; but it will help us to coördinate our facts, if we have a comprehensive view of the cosmos, even though this view may not be demonstrable.

A Study of the Cosmos

Dismiss from your mind, please, the thought of the manifested universe. Think of a great, white center from which rays of light are radiating. Divide these rays into three classes: yellow, blue, and red. Let the yellow ray represent *wisdom,* which in its many manifestations becomes law, order, system, time, number, individuality, form. Let the blue ray represent *will,* which in its many manifestations becomes power, light, heat, electricity, magnetism, chemical affinity, gravitation, matter. Let the red wave represent *love,* the creator of all life, which is differentiated into seven planes.

From these three rays the manifested universe was formed. Out of Wisdom came order and system; out of Will came force and matter; out of

Love came life and consciousness. Out of the union of the three all matter, force, laws, forms, life, and phenomena were brought forth.

With this view of the cosmos we see God *in nature* in the endless process of creation; by His infinite wisdom establishing infinite order and system; by His infinite will making a world of power, force, and matter; by His infinite love peopling this world with life. By the involution of His triune nature into order, forms and life and the evolution of systems, forms, and lives, He has produced and is producing all the facts and phenomena of Nature. He is the Alpha and the Omega, the beginning and the end, the center and the circumference of all—*the one supreme, eternal reality.*

Can we demonstrate this theory of the cosmos? No. We can neither prove nor disprove it. But since it explains all the facts and phenomena, since it includes all the known, since it harmonizes with reason, conforms to science, agrees with religion, and satisfies the desire of the human mind for a rational conception of the universe, we may accept it as a concrete concept of the universe.

The Threefold Universe

The universe as we apprehend it is divided into three planes of manifestation, the physical, the psychical, and the spiritual. These three planes are separated not by distance, space, or locality but by distinct degrees of vibration. They are like so many octaves, each representing rates of vibration,

but bearing the relationship of multiples to each other. It is not easy for us to understand how there can be three worlds in one, and one in three.

It will help us to grasp the idea if we think of the contents of this room. It is filled with light; it is filled with air; it is filled with thought waves. The room would contain no more air if you took the light and the thought out; no more light with the air and thought out; no more thought with the air and light out. Each of the three occupies all the space without conflict or interference with the others, because each represents a different mode of motion, or rate of vibration.

Another illustration may be taken from music. The tones of the different octaves represent different wave lengths and intensities of vibration. They do not interfere with each other. A single phonographic register will record a great variety of musical tones at the same time. These tones may form a discord, but each will maintain its individuality in the presence of the others. So the three worlds occupy the same space, each retaining its distinctive characteristics without conflicting with the others.

The Causes of Variety

In the natural order of things there is a perfect harmony between these three worlds. The wave lengths of the vibrations of which each is composed shorten as they proceed from the spiritual center, through the psychical to the physical. The imaginary terminus of Wisdom and Law is chaos; the

imaginary terminus of Will and Power is zero absolute; the imaginary terminus of Love and Life is death. These extremes exist, however, only in theory, for ere the limit is reached the upward curve, the return Godward, is begun.

In the upward progress called evolution there is an increase in the length and complexity of the waves, causing changes in order and system, matter and force, life and consciousness. In the mineral kingdom the vibrations result in crystals revealing order and system, number and form, force and matter. In the vegetable kingdom the vibrations have changed; the spiral or curve has been introduced, but the crystal forms are retained. As we proceed on the upward way complexity multiplies until finally we pass from the realm of matter to the realm of mind, or the psychic plane. This psychic plane is substantial; it is filled with forms, individualities, and personalities. Beyond the psychic is the spiritual plane, in which infinite wisdom, infinite will, and infinite love find expression in complexity of life, grades of intelligence, and manifestations of power that exceed our comprehension.

The Plane of Choice

We are travelers between earth and heaven. We live in a world of choice. We are developing a personal ego for the larger life that lies beyond the change called death. By mental inertia, volitional indifference, love of self and things material, we may gravitate toward the earth, we may drift to-

ward chaos, zero, death; but by mental activity, volitional effort, and a heart full of love, we may grow toward higher heights. By putting our minds in harmony with God's eternal truth, our wills in accord with the infinite will, and our love in sympathy with the infinite love, we may catch the rhythm of the infinite life and make the transition from nature to nature's God.

Man a Little World

Man is a little world, a microcosm, an epitome of the universe we have been studying. He, too, has an outer, an inner, and an innermost nature designated as body, soul, and spirit. The spirit is the image of God, one in essence with the Infinite Spirit. The soul is an entity, composed of an ethereal substance too fine for analysis. The body is the physical instrument of the soul, one in substance with the physical world. Thus we see that the threefold nature of man corresponds to the threefold universe in which he lives.

Through the physical organism and its five senses man is related to and takes cognizance of the material world, its laws, facts and phenomena; through the soul man is related to and takes cognizance of the psychic realm, its laws and phenomena; through the spirit man is related to, and perceives, the spiritual realm and its phenomena.

Life, Mind, Soul, Spirit

Let me differentiate in your minds the difference between life, mind, soul, and spirit. Our modern

psychologists are prone to use these terms very carelessly and even synonymously. The body, the soul, and the spirit are real entities. They occupy the same place and space, but are separated from each other by discreet degrees of vibration or difference in nature and essence. Life and mind are modes of motion. They are products of action in the soul and body. The soul acting in conjunction with, or made manifest through, the body results in the phenomenon called life. A living organism is an organism animated by a portion of the principle of life—the soul of the universe. Man's soul is a complex entity manifesting itself through a correspondingly complex body, which manifestation results in life. The highest expression of this life in man is consciousness. The soul functioning through the brain results in sensations, feelings, emotions, thoughts, volition, aspiration, mentation, or the stream of consciousness, what psychologists call "the objective mind." The soul functioning independently of the body and brain results in what is known as subjective life and mind, or subliminal consciousness. The soul functioning through the spirit or in conjunction with the spirit results in divine, or spiritual, consciousness. This spiritual consciousness is enjoyed only by those whose spirits have been quickened by the Holy Spirit.

Man a Superphysical Being

Most of you believe that man is a superphysical being and that he survives the change called death;

but I want to transform your belief into knowledge. There is such a difference in conduct when we *know* a thing. Through our religious training we have come to believe many things that we do not know, and our beliefs are not sufficiently pronounced to control conduct. I once heard a man say that he believed God knew our every thought and word. The following morning I passed this man sitting on a dry goods box telling a vulgar story. Had he known, had he been truly conscious of God's presence, would he have insulted Him with vulgarity? No! His belief was not strong enough to control his conduct. An infidel once listened to a sermon on hell, in which the pastor graphically described the lurid flames and suffering of the damned. At the conclusion of the sermon the infidel approached the preacher and said, "Do you honestly believe what you have been preaching this morning?" The preacher said he did. "Well, then you are either a liar or the most inhuman man in town. Right across the street from you lives a man with a beautiful wife and two sweet children. They have never professed saving faith in Jesus Christ. If that man's barn should take fire you would rush over and risk your life in rescuing his horses; but this family has lived neighbor to you for over a year, and, according to your belief, is doomed to that awful hell you have described, but you have never acquainted them with the fact." Now we are not justifying the criticism of the infidel nor question-

ing the theology of the preacher; but if the latter had *known* what he preached to be true he would not have neglected his opportunity to declare the truth to his neighbor.

Belief vs. Knowledge

We believe in life beyond death, but if we *knew*, how different would be our conduct! The fact is, the most of us live according to the materialistic theory—that death ends all. We measure life's successes by material achievements. We call the man who has honestly accumulated a great fortune a success. He may be; yet his fortune may represent a great failure. His soul may be so small, so dwarfed that in passing to the other world he will need mothering by the angels. A gentleman came to me recently saying that in youth he had no opportunity to go to school; now at the age of forty he had money and time and wanted to know if I would advise a man of his age to try to get an education. Think of it! He had lived forty years of eternity! I said, "Bless you, man, if you were 400 years old, and had but four hours more to live, I would advise you to learn all you could in those four hours. Do all the good you can. Let your love life go out. Bring your heart in sympathy with the great heart of humanity. Expand, grow, develop—that is the object of the present life. If you have wasted the first forty years of life you will need the balance of eternity to make up for lost time."

Man More Than a Machine

You are more than a physical machine or highly developed animal. There are those who regard themselves as so much bone and muscle, tissue and nerves. They believe they have a soul, but don't know just where it is located. If they have studied psychology, as taught in some schools, they know something about nerve stimuli, brain centers and impulses which result in the stream of consciousness; but beyond the mental manifestation resulting from brain functioning they acknowledge no ego or personality. According to their theory, when the brain ceases to act the stream of consciousness ceases, mind is no more, and the man is dead. The effects of this view of human life are very marked in modern life and conduct. It tends to destroy belief in a future life. It clothes materialism with a robe of respectability. Fortunately, this system of psychology satisfies only the superficial student. The man who thinks knows it does not account for all the facts, that it does not explain all the phenomena of mind.

Evidences of a Future Life

Man is a superphysical being. He survives the change called death. Whoever doubts this is not prejudiced but uninformed. No fact in physical science is better authenticated. I wish I had time to recite the many positive proofs we have of this, but let me call your attention to just a few:

First: We know that man is a superphysical be-

ing by practical demonstrations in experimental psychology. A properly developed subject under hypnotic control can be sent by the hypnotist to a distant point where he will take cognizance of the conditions and passing occurrences, describe perfectly what is going on at the time, showing conclusively that he is psychically absent from the body and present at the distant point. Many such experiments have been successfully conducted. In India soul projection is a common practice among the yogi.

Second: We know that man is a superphysical being by the many well authenticated cases of apparitions of the living. Scores of persons not acquainted with modern spiritualism have seen or been conscious of the apparition of a friend. Communications of most vital importance have frequently been given and verified by subsequent facts. In many instances the visiting friend, on returning to the normal state, had a clear recollection of his absence from the body and of the message he had conveyed. In several well authenticated instances each has written down the time of the apparition and the substance of the communication, and the comparison of these written statements shows them to be as accurate as if the meeting had been in the usual way. This process of communication, we are told, is frequently employed by members of the Himalayan Brotherhood.

Third: We know that man survives the change

called death by frequent apparitions of the dead. It would take hours to recite the authenticated cases of this character. One will serve to illustrate. Recently a very conservative gentleman, the pastor of a large church in a Western city, told me that his niece who lived in Canada, who was very fond of her uncle, appeared to him one morning just after he awoke, with an expression of pain upon her face and both hands clasped upon her throat. The gentleman told his wife of the vision. Becoming composed, it appeared again. He got up feeling much disturbed and tried to dismiss it from his mind. Before breakfast was finished a message was delivered stating that the young lady had died that morning of diphtheria.

Fourth: We know that man survives the change called death, because of the communications that have been received from the other side. Many persons unacquainted with modern spiritualism and psychic phenomena claim to have seen apparitions of departed loved ones, or received definite messages, the character of which was positive evidence to them, at least, that they were from the deceased. The Society of Psychical Research, which includes many of the most careful scientists of the age, has found sufficient evidence to prove that under proper conditions communication with those who have passed out is possible.

Fifth: We know that man has a soul, because every highly developed person, especially those who

have been quickened by the Holy Spirit, is conscious that he is more than a physical machine; that I, the ego, am not limited to the house in which I live, nor shall I perish when it has decayed. Socrates is not the only one who could say, "Bury me, my body I suppose you mean. Give that to the dogs for aught I care; but Socrates' soul, and that is Socrates, goes to be with the gods."

The Toad in the Well

This larger consciousness, this personal realization of immortality, is possibly the strongest proof of a future life. You may not have this evidence, but that is no reason why you should doubt its possession by others. What does a toad living in a well know about the world? He thinks the world is perpendicular, tubular in form, water at the bottom, sky at the top, and moss around the edges. He has a very different concept from the fellow that 's hopping along a sweet potato row on a June morning catching a bug at every jump. To him the world is a great place. If you are still living, incased in a wall of materialism, knowing only what the five senses have brought to you, enjoying no consciousness beyond the physical perceptions and emotions, you are to be pitied. In your limited sphere you have no right to discount the testimony of the man whose vision has been opened to a larger life, whose soul has perceived the higher heights and become conscious of its superphysical nature, its im-

mortality and its capacity to survive the change called death.

Between the Pillars of Hercules

Entering the South Cheyenne Canyon in Colorado I stood between the Pillars of Hercules that lift their majestic forms 1,000 feet above the trail. Looking up at the awful overhanging cliff a shudder of fear crept over me and I said, "Oh, if only a little pebble should fall from off thy mighty crest I would be crushed to death. The little brooklet here would chant my requiem and carry my body out to enrich the valleys of Kansas." That was the sense man speaking—the testimony of the mortal. Then the spirit within me spoke, saying, "Not so, not so. I am immortal, immaterial and no material substance can hurt me. Majestic mountain, after millions of winters' frosts and summers' suns have kissed and crumbled you to dust, and this brooklet has borne your body out to build the plain and enrich the valley; nay, after you and all the mountain chains and this old earth have passed away and are lost in banks of fire mist, waiting to be born again, I—because I am a child of God, a spiritual being, redeemed through Christ, clothed with immortality—will retain my individuality, my consciousness, and remember the day I stood trembling beneath your threatening brow."

Live in the Light of Truth

Friends, time forbids the further discussion of this subject; but accept the facts and *know* that you are

beings capable of living apart from the body. Think of yourselves as masters of the physical house in which you live. Think of your body as a sacred temple through which you are manifesting and developing. Take care of the temple as an instrument, but hold the consciousness that you are more than the instrument; that you are an entity, an organized being superior to the body. Know from this hour, that *you are to survive the change called death;* that you will continue a conscious existence beyond the grave; that the life of today determines the capacity, the joys, and the sorrows of tomorrow; that the law of compensation is as unerring as the law of gravitation; and therefore you must reap as you sow. Do not simply *believe it;* KNOW IT. Know it, with the certainty of the scientist. Then live accordingly.

When Robeling was constructing the Brooklyn bridge, a single wire was stretched from the tops of the great pillars and Robeling in a little car, constructed for the purpose, crossed from pillar to pillar at a height of nearly 200 feet above the water. He had the faith of the scientist. He knew the strength of that wire and trusted his life upon it. Know that you are to live beyond the grave. Know that Christ's redemption from sin is as sure as the tensile strength of the wire. Trust your life to Him with the faith of the scientist.

Influence of Body Over Mind

As long as the soul is clothed with a body, it is subject to the influences of the body. All mental

faculties, feelings, emotions, and even the will; all traits of character and disposition are subject to, and are modified by the existing physical states. *The chemistry of the body affects the character of the man.* Even the food we eat modifies our dispositions. An excess of food of any kind tends to clog the system, burden the body with impurities which develop poisons that are not only detrimental to health but conducive to mental inertia, avarice, greed, lust, and immorality. Thomas Edison has well said, "Half the world is food drunk from habitual overeating." No small amount of the world's sickness and vice, scrofulous taint, and degeneracy is due to overeating. *The world's greatest thinkers and most prodigious workers are all light eaters.* Sages, prophets, and seers of all ages have been abstemious.

The Sin of Gluttony

Gluttony is the most common of sins and most destructive of vices; the greatest enemy of the human race, not excepting the demon alcohol. The whole system of modern dietetics is based upon the demands of a perverted palate, rather than upon nutrition. Appetite, unregenerated appetite, is the Christian's foe. He has desecrated the most sacred of all religious services, converting our most hallowed seasons into periods of feasting and gormandizing. At Christmas time, when we would commemorate the birth of Him who came to free man from his appetites and clothe him with immor-

tality, how do we go about it? By excessive eating and pampering the appetite with sweetmeats. How do we express our gratitude to God for His goodness on Thanksgiving Day? Ask the turkeys. What of the Lord's Day? It is the day for the big dinner. No wonder sermons are largely ineffectual, for the vital forces that should digest and assimilate truth, or visions of spiritual things, are expended in the digestion of a big dinner. Not until we are temperate in eating, will we enjoy physical health, mental activity, social purity, moral righteousness and spiritual illumination.

The Man or the Pig

One Sunday when I was to have the opportunity of speaking to a vast audience of men, I lay down to rest and prepare for service. Falling into a semiconscious state I saw myself seated at a table, provided with everything to tempt the palate. Close to one side was a big, fat pig. He was smacking his chops in anticipation of the dinner he was to have. At the other side I saw, as it were, the oversoul of the man I ought to be; the face was radiant with love and luminous with spiritual light. A voice said, "Which are you going to feed, the man or the pig?" I replied, "By Thy grace, henceforth I shall feed the man. I shall eat to Thy glory." This vision proved to be of great practical value. It caused me to discover that I was using a third more food than was necessary; that I was wasting much vitality in an effort to digest and assimilate what I

had no need for; that most of my aches and pains were due to poisons accumulating in the system in consequence of the decomposition of uneliminated material. I found, also, that many of the things that were most injurious were made for the palate only, and even if digested would not produce as many units of power as were required to digest and assimilate them. By subsisting on a simple diet, composed of fruits, nuts, vegetables, cereals, milk and eggs, I found I was able to do much more work and enjoy better health than formerly, when using more food with meat twice a day, mixed with a complex dietary. Moreover, not only is the mind clearer, but life has a new charm and the spiritual world seems more real since I learned to respect the temple of the Most High and eat to His glory.

Meat and Animality

Most persons use too much meat. An excess of meat is conducive to animality. It feeds the baser nature in man. Puppies raised on grains, fruits and nuts become strong, large and intelligent but not savage; if fed on meats they will not grow quite so large, will not be nearly as intelligent, but they will fight. The sea-gull, when fed exclusively upon grains and fruits, loses its carnivorous nature and becomes more like the dove. The dove fed for a few generations on meats becomes carnivorous. The known effects of animal food upon character have caused some short-sighted philosophers to advocate its use as a means of maintaining the courage of

soldiers. They say that as long as nations meet in war, man must have animal food to sustain brute force and bravery. Bosh! Let the unprecedented courage and military heroism of vegetarian Japan forever contradict the claim that a meat diet is necessary to valor! Intelligent brains behind the gun are more effectual than brute force. A love of home and country, a sense of right and justice, a willingness to do one's duty, a patriotism born of intelligence and conviction, are all that are needed to supply the courage that will follow the flag into the jaws of death in defense of one's country.

Incidentally, we may say that a mixed diet is probably best for most of us, with meat once a day; but an excess of animal food is not conducive to health, mental power or moral purity.

Indigestion and Character

Excess of food, unwholesome food, unhygienic cooking and lack of proper mastication are the chief causes of indigestion. Indigestion is not only the mother of many diseases, but it has a pronounced influence upon mind and character. It produces irritability, nervousness, fretfulness, quick temper and a tendency to worry. Many who are constantly unhappy, uncompanionable and discouraged because of their irritability might greatly improve their dispositions by improving their digestion. When the stomach is out of order the whole house gets out of order, the psychology is all abnormal. Many homes are constantly unhappy because of dietary mistakes.

Chronic Grumblers

When an excess of carbon is used, the liver, the furnace of the body, gets out of order. Soon the man becomes gloomy, melancholy and pessimistic. Sunny days are weather breeders. The few joys of life are sure signs of trouble to come. Discouragement and failure haunt his steps. Even his religious life is influenced. He not infrequently mistakes his chronic melancholism for piety. In the class room, he will tell of the awful time he has had serving the Lord, and after burdening others with his troubles, darkening the sky of hope with the cloud that hangs over his own soul, he will ask his friends to pray for him, that he may get along in the same miserable way until the end. I speak reverently. Many professing Christians never truly enjoy the sunshine of God's love, mainly because of a disordered liver.

Cleanliness Promotes Purity

Spices and condiments irritate the nerves, make one hypersensitive, and thereby modify the mental states. They stimulate the passions, sharpen the temper and make it difficult for one to live a calm, peaceful, self-possessed life.

Impure air, impure food and uncleanliness of person tend to make the mind and life impure. Cleanliness is a means of Godliness; a pure life is seldom found in an impure body. The reaction of the physical upon the mind and character is so subtle and constant that we can hardly appreciate it, but

a little experimenting will prove to anyone that wholesome living is highly conducive to wholeness and holiness.

Alcohol and Morals

Possibly the most awful illustration of the influence of physical states over the mind and character is seen in inebriates. A man with a keen intellect, pure motives and worthy ambitions, a thoughtful husband, loving father and good citizen begins drinking. Soon his stomach becomes inflamed, also the base of his brain. Gradually the congestion increases, causing a corresponding change in his character. The propensities become stronger, the moral sentiments proportionately weaker. His mind is not so accurate. His high ideals disappear. He loses self-control more easily. Flashes of temper become more frequent. Cruelty takes the place of kindness. Love becomes lust. Honor is lost in dishonor, until at last he is a moral degenerate.

The Lessons to be Learned

What are the lessons to be learned from these facts? First and foremost, that as long as we are living in the body we are subject to its influences. Bodily states constantly modify mind and morals. Therefore, if we are to have keen, strong minds, pure emotions, noble ideals, and live the higher life, we must take care of the temple; we must live hygienically; we must respect God's laws in the lower realm as well as in the higher. If over-eating or unhygienic cookery may cause indigestion, which

in turn produces irritability or immorality, *then over-eating is sin.* If an excess of animal food produces animality in man, we have no right to use it. If impure blood produces impure thoughts or unholy desires, then it is our duty to keep the blood pure. All who would make the most of life should study the hygiene of morals, the science of dietetics, and the art of living in harmony with God's laws.

Influence of Mind Over Body

Possibly more important, and certainly far more interesting, is the study of the influence of the mind, the will, and the emotions over the physical organism. "Soul is form and doth the body make," says Spencer. The experiments of Prof. Elmer Gates and others prove that all mental and emotional changes result in corresponding chemical and nerve changes. Prof. Gates tells us that all depressing or immoral emotions, such as anger, jealousy, hate, avarice, lust, greed, worry, fear, etc., produce chemical conditions that are destructive to health and vitality and are a frequent cause of disease and early decay; while all the nobler emotions, such as mirth, joy, peace, hope, love, kindness, reverence, worship, faith, etc., produce chemical states that are highly conducive to health, vitality and longevity.

Specific Effects of Emotions

A more critical study of the effects of the emotions proves that each abnormal emotion tends to produce a specific ailment. Thus, anger will sour the contents of the stomach and, if oft repeated, es-

pecially at meal time, or shortly after meals, will result in indigestion, which may become chronic. Discouraged, pessimistic moods tend to produce liver trouble. Jealousy and uncontrolled passions are found to be a cause of heart and renal disorders. No doubt, every unholy emotion has not only a general, but a specific effect upon the vital functions. The more we study the psychic factor in its relation to disease, the more we see how important it is to keep the emotions right. Mirth promotes digestion, stimulates the liver and is highly conducive to the functional activity of all the organs that have to do with nutrition. So with all the nobler emotions which have a general or a specific effect upon the vital functions.

A Scientific Revelation

Out of these facts we may learn two great lessons. First: That if we are to enjoy physical health, happiness and harmony, we must put away anger, jealousy, revenge, hate, and all other unworthy desires and emotions, and cultivate a happy, mirthful, hopeful, peaceful, loving, faithful frame of mind. Second: In the experiments of the chemist we have a revelation and scientific demonstration of the effects of sin. Science verifies Christ's words, "The wages of sin is death." The record of our lives is constantly being written in the substance of the soul. The law of cause and effect is determining our future. Every noble impulse, pure desire, righteous thought and holy emotion strength-

ens the soul, increases its vitality and adds to its beauty; while every evil emotion and improper thought is destructive to its strength and harmony.

The Art of Healing

Great progress has been made during the last few years in the art of healing. Suggestive therapeutics and Christian Science have greatly modified the practice of medicine by calling attention to the psychic factor and the effects of mental and emotional states on disease. We are coming to realize that people can be made sick or well through their emotions. To illustrate: Your loved ones are going for a journey. You rejoice in the good time they are to have. You bid them a fond good-bye at the station. Next morning you pick up the morning paper and read from flaring headlines the account of a terrible train disaster. The Pullman cars went through a bridge and all the passengers were lost. It was the train on which your loved ones were journeying. Your heart almost stops. Grief overcomes you. The functional activity of every organ is disturbed. In an hour you are in a state of nervous prostration. You send for your physician. You become unconscious. An analysis of the fluids of the body shows a marked change in their chemistry. You are truly sick, dangerously sick. What caused it? A fact, which, when comprehended by the mind, produced unhappy emotions, and these *emotions wrought the change.* As you return to consciousness, a telegram is read to you:

"Train late. Failed to make connection. Missed the wreck. All is well." Here is another fact that produces opposite emotions, the emotions of joy, thanksgiving and gratitude that your loved ones have been spared. These happy emotions will gradually re-establish a normal chemistry. Soon the nerves will recover from the shock and after a few days you are whole. You were made sick and you were made well by your emotions.

Emotive Chemistry

Friends, we are all subject to this law. Our emotions are constantly altering the chemistry of our bodies and thereby tending to produce health and vitality, or sickness and disease. We worry and fret, then wonder why we are ill. We live in fear of some calamity, business failure, adverse criticism or imaginary evil until we completely destroy our health. We find fault or scold, complain or become envious of the successes of others, until we disturb the harmony of the nerves, poison the chemistry of the body, limit our usefulness and shorten our lives. Oh, that we had the good sense not to borrow trouble; not to fight evil that is unreal; not to give way to unholy emotions! Would that we had the courage to meet life with a firm conviction and assurance of victory from the start; to maintain peace in the time of storm; to sing a song of joy while clouds hang low; to radiate light and love when darkness is round about us!

Physical and Metaphysical Healing

Probably most of our diseases have a purely physical origin or cause that must be removed before permanent cure can be established; but since wrong suggestions and emotive states are the cause of sickness, right suggestions and right emotions must be helpful in curing. The medical practitioner can, by the use of drugs, alter the chemistry of the body; alter functional activity; or, by the use of the germicide, destroy the besieging army of bacteria. These three propositions, broadly considered, cover practically all the effects of medicine. The osteopath, by adjusting the anatomy and relieving inhibited nerves and by stimulating nerve centers, gets practically the same results obtained by medicine. The practitioner of suggestive therapeutics lodges a suggestion, which becomes an emotion, which emotion has much the same effect as a medicine. Christian Science presents an ideal to the mind, which, if realized in the soul, establishes the right emotional states to produce health and harmony. If the healer is able to convince the subjective mind of his patient that pain and sickness are unreal—"false claims of mortal mind"—that God and His manifestations are the only realities, wrong emotions disappear, and right emotive states are established which finally result in a cure. Christian Science "demonstrations" do not demonstrate the unreality of matter or pain; *they do demonstrate that right thinking, right emotions and right rela-*

turns to God, tend to establish normal physical states in which there is neither sickness nor pain.

Divine Healing

Divine healing is substantially different from mind healing, suggestive therapeutics and Christian Science. It is the work of Christ operating through the Holy Spirit in man. There is divinity in every system which is in accordance with the will of God; but healing through faith in the Lord Jesus Christ, by the instrumentality of the Holy Spirit, as practiced by Christ and His apostles, and experienced by many in modern times, is as distinctly different from Christian Science as metaphysics is different from God made manifest. *Divine healing comes to men through the prayer of faith; metaphysical healing comes as the result of an affirmation.* The Christian Scientist affirms what he claims to be the truth. He declares the allness of God, His will and His love. He insists that God's will is done; that His life, which is the only life, is perfect and, therefore, everything that appears in opposition to perfect goodness, perfect love and perfect life, is unreal. This concept once established becomes a powerful suggestion against evil and sickness. It produces and perpetuates an emotive state that is highly conducive to life and health. Christian theology recognizes both good and evil. Christ nowhere denies the reality of sin and sickness, but He introduces into the world a superior force, a manifestation of the divine life and love which is able to heal

and make whole all who will meet the conditions and exercise the necessary faith to enable the Holy Spirit to do His work.

Choosing a Doctor

Each of these several systems has its limitations and applications to specific conditions. Doubtless there are many sicknesses which may be successfully treated by any of them. Generally speaking, the system best adapted to a specific end is indicated by the cause. For instance: Take a case of chronic indigestion. It may be the result of any one or more of several causes. It may come from the use of unwholesome food, or an excess of food; it may be due to inhibited nerves; it may be the result of fear, worry or loneliness; it may be caused by anger, jealousy or avarice. If due to unwholesome food it may be most quickly and successfully cured by hygienic living and a proper course of medicine. If due to inhibited nerves, osteopathy is the remedy. If due to wrong mental and emotive states, a cure may be had by Suggestion, or metaphysical treatment, which will remove the cause and establish right mental states. If due to moral degeneracy, anger, jealousy, etc., the surest and quickest remedy is regeneration through Jesus Christ.

Have Faith in God

"All things work together for good to them that love God." Medicine taken in faith is far more potential than without faith. We Christians too often make the mistake of placing our faith in the

drug, rather than in Christ. We need to learn that God is the source of our life; that there is no strength, life or power outside of Him; that food nourishes and medicine heals solely because they embody life, or that which stimulates life to action. In other words, it is the divine life present in them which makes them potential; therefore, we may employ any rational means yet keep our faith in Him. By the exercise of faith, we clothe the means with power and keep ourselves in proper relation to the source of life, which relation alone makes a permanent cure possible. When we get this viewpoint; when we recognize Him as the only force, the only curative agent, we shall be able to employ any means that will relieve suffering, yet recognize Him in all things, the panacea for all our ills. We shall be able reverently to combine physical with metaphysical healing, practical hygiene with the prayer of faith, physical culture with soul culture, human effort with divine life; then shall the nations of the earth be healed and the Father glorified.

Christ the Great Physician

Christ is the great physician. God's love-life made manifest, is the redemptive power of the world. In this brief study of man we have seen that every emotion modifies the chemistry of the body and produces a corresponding effect upon the soul; that sin has its results in both soul and body; that wholesome and holy emotions tend to destroy the effects of evil ones and establish the normal

state. Now, beloved, Christ is the love-life of God; when He enters our nature He changes the chemistry of the soul and makes it whole. Moreover, if we meet the conditions and have faith in Him, He will heal the body also. *Christ's forgiveness literally means soul healing. Christ's atonement includes the whole man.*

Soul Healing

Physical healing, however important, is a small matter when compared with the forgiveness of sin and the gift of eternal life; but the more I study the subject, the more I am persuaded that most of us are about as fully healed from our sicknesses as we are from our sins. We profess saving faith in Christ for a future life and immortality, but are we truly made whole? As long as we are actuated by selfishness, egoism or avarice; as long as we are subject to fits of anger, fear or worry; as long as we lack control of one or more of the appetites or passions, what right have we to claim that the soul has been made whole? Personal experience, and observations with many others, have taught me that when we truly have saving faith in Christ and are regenerated in soul, it is easy to meet the conditions essential to physical healing.

The Hidden Foe

All Christian workers are familiar with the fact that it is often impossible for a soul to get the victory because of some unacknowledged sin, unwillingness to surrender all, or lack of faith. Often

this hidden foe seems to be unknown to the seeker until pointed out by a friend or revealed by the Spirit. When it is recognized and vanquished the struggle is over and the joy of the new life fills the heart. In like manner, experience teaches us that persons often fail to get their healing because they continue to violate some law, or there is a lesson to be learned in hygiene or morals, some secret wrong to be given up, self-surrender made, or an increase of faith in Christ is necessary.

Practical Demonstrations

Friends, the one lesson that I would impress upon your minds and hearts out of this evening's study is, that Christ is the soul's physician. Please do not think of this longer as a theological dogma, but as a demonstrable fact. Why stand in His presence and question His reality and power? As well stand in the presence of Niagara, deafened by its roar, with the earth quivering beneath your feet, and ask if there really is a Niagara, and has it any power, as to question the presence of God, and the power of His Spirit to perform the work of Christ in the soul of man. Brother, it is not necessary to die to prove Christ's redemptive power. He is ever present *in the person of the Holy Spirit,* able and willing to make us whole now. For fifteen years I have kept a study open; during this time over twenty thousand persons have been met in loving consultation. In answer to the prayer of faith, thousands of sin-burdened souls have found relief, hundreds

of indiscreet youths have been cleansed and made pure, scores of drunkards healed soul and body, and many profligates and criminals transformed into Christian characters. Christ's presence and power is not a matter of belief with me; *I know* He is mighty to save.

The Reformation of Erring Ones

We send our bad boys to reform schools, our criminal brothers to prison; our erring sisters we consign to a life of shame, forgetting that Christ is able to make them *all whole.* We try to whip the devil out of the boys. We punish the Satan in men, but Satan is built for torture and you can't drive him out of human nature with the lash, nor scare him away by threatening to confine him in a dark cell. He loves darkness. Christ is his master. Satan believes and trembles when his Master appears. He lets go his grip and withdraws his influence from every soul possessed by Christ. Some day *we will have faith in God.* Some day we will accept His greatest gift to the world. Some day we will acknowledge Christ's transforming power, and, instead of consigning our erring ones to a prison cell and a deathless hell, we will open their hearts by personal love, and into this open heart Christ will come and make them whole.

The Sick Man in Jail

Let me tell you a story: An offender of the law, being unable to pay his fine, was put into jail. For weeks he lay with a lingering fever, during which

time he had many callers; among them were a number of kind-hearted women, who consoled him with words of cheer, flowers and dainty bits of food. One day a practical friend called and said, "Cheer up! Be a man. Make something of yourself. Go to work. Pay your fine and get out of jail." This was encouraging, but can a man in jail earn money to buy his freedom? Then a Theosophist called and said, "My brother, you are paying the penalty of ignorance and mistakes made in past incarnations. Be brave and learn your lesson. Learn it so well that you will never make the same mistake again, and you will never have to repeat this painful experience." How wise! What philosophy! But how hopeless the suggestion to one sick and in prison! Then a practical psychologist called and said, "The human will is unconquerable. Brace up, man; say, 'I will be what I will to be.' You are the architect of your own destiny. Heal yourself by force of will. Extricate yourself from this prison and be a free man." How true! But the sick man had no strong will to assert. The "I will" was weak. The truth so tersely expressed he could not apply. Then a Christian Scientist called and said, "You are not sick. You are not in prison. It is all a false claim of mortal mind. Deny it. Claim you are well; you are free; God is Spirit, and you are His divine image and, therefore, cannot be sick or in bondage." How metaphysical and ideal! How beautiful the concept! But as he attempted to rise

the brain swooned, the pain piereed and the cruel iron bars were *very real* to his feverish hand.

For weeks the poor man lingered with little hope of freedom or interest in life. He was grateful to the good ladies who gave their sympathy and flowers. He realized the truth of the practical friend's advice; also that, as the Theosophist said, he was paying the penalty of broken law; but how could he help it? When he was stronger he felt the truth expressed by the psychologist and tried to assert his will; but it was powerless to free him from existing conditions. Occasionally, he had visions of his spiritual reality, and at such times he knew that the image of God could not be in bondage. But these visions were fleeting, while his pain and the prison walls were persistent.

Finally, one day an in-Christed man, hearing of the sick prisoner, went to the jail. Asking the turnkey to admit him to the cell he took the feverish hand in his and in a kindly voice said, "Brother, I am sorry for you. I love you and I want to help you." "How can you love me," said the sick man, "when I am so unworthy?" "I can, because when *I* was unworthy and in bondage through sin, Christ loved me and came to my rescue, and I have come to you as His instrument, that He might do for you what He did for me. Christ is here with us, able and willing to heal you if we ask Him in faith believing." "What will you charge to ask Him to heal me?" "Charge, brother! *Christ never charges for*

treatments. All He asks is that when you are well and free, you obey the law, live an unselfish life and do for others as He has done for you. Personally, I ask no compensation, for of myself I can do nothing. I am merely His servant. He is the healer, not I. It will be a real joy for me to join with you in the prayer of faith, and when Christ has made you whole, to have the privilege of paying your fine and securing your liberty." The sick man accepted the conditions. The prayer of faith was answered, and the man was restored to health and freedom—not only freedom from the jail, but freedom from the bondage of sin. *The right physician had come at last.*

Beloved, there are many sin-sick souls in this world. Many of our brothers are in bondage through vice or hereditary degeneracy. They are unable to pay their fines or heal themselves. Our sympathies are very soothing. Our advice may be helpful, but it does not heal. The consciousness that they are paying the penalty of broken law does not lessen their pain. Denying their weaknesses and affirming their freedom does not make the thing affirmed a fact. The nature bound by hereditary degeneracy needs a new heredity through regeneration. The soul that is sick from sin needs to be healed and freed from its bondage by the incoming of eternal life. Christ is the answer to all man's needs. He is the panacea for all man's

ills. *Others help.* He transforms. Let us be the instruments of His love and life to the needy.

The Larger Christ

Before dismissing this subject I wish we might get a vision of the Larger Christ. Many of us have our minds so fixed on the historic Christ that we fail to apprehend the unseen but ever present Mystical Christ—God incarnate. The historic Christ is but the type, the first fruits, the bit of leaven that is to leaven the whole lump; the perfect manifestation of the divine incarnation. He was what humanity is to be when the Spirit which was in Him, has become all in all. Even as the Holy Spirit overshadowed the Virgin Mary and the Christ child was born, so the Holy Spirit, the ever present manifestation of God, is brooding over the virgin spirit in man and creating in humanity a Christ life. This larger incarnation, this second coming of the Christ, is what we need to realize to increase our faith and make us whole. I would not have you lose sight of that Divine personality, Jesus Christ. I would not have you think less of Calvary and its significance, of the resurrection morn and its revelation; but I would have you get sight of the Larger Christ, whose life is a living atonement for all our sins; whose presence is a healing, transforming power; whose indwelling shall yet regenerate society and resurrect humanity into a new life clothed with immortality.

A Vision of the Cosmos

Several years ago, while waiting in the Sanctuary

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of Solitude, a concept of the cosmos came to me. I saw as it were the processes of involution and evolution whereby the manifested universe was brought forth and sustained. The relation of all forms of life and the interdependence of all nature upon the soul of nature—the Infinite Spirit—were so marvelous, so far beyond my comprehension, that for five days and nights I was unable to dismiss the subject or go to sleep. I was like a boy trying to do the World's Fair in three days. Finally a shadow of the vision found expression in the form of a poem, with which I would conclude this lecture:

From Nature to Nature's God

Whether we scan Dame Nature's page,
Or search the inspired Word,
All truth, science and natural law
Lead up to Nature's God.

The sun pours forth upon the worlds
Her golden beams of light;
Dispels the darkness from our earth
And brings the stars in sight.

The stars that glorify the sky
Are singing as they shine;
The sun, the stars, earth and heavens
Are each and all Divine.

The world is filled with forms of life,
In air, in sea and sod;

All Nature breathes the soul of life
That flows from Nature's God.

The clouds that roll their gorgeous forms,
Of golden colors bright,
Are but the mists of ocean's kiss
Aglow with heaven's light.

The rains descend from clouded skies
To moisten Mother Earth;
'Tis but a part of God's great plan
To give the flowers birth.

The dewdrops, sparkling on the heath,
Imprisoning rays of light,
Are tears that fell from Twilight's eyes
While kissing Day good-night.

The gentle breeze that woos our hearts
Away from care and strife,
Is love fanning the vital spark;
It is the breath of life.

The whirlwind sweeping o'er the land,
The lightning's fiery flash,
Are kindly warnings from the clouds
Of Fate's avenging lash.

Old ocean's calm and peaceful breast,
Mirroring worlds above,

Symbols the soul of God at rest,
  Enshrined in perfect love.

The roaring, dashing, angry waves,
  That bid the heart be still,
Declare Jehovah's mighty power
  To move the worlds at will.

The universe of worlds unknown,
  By one stupendous plot,
Moves on in endless poetry,
  God's everlasting thought.

The granite shafts that pierce the sky,
  The tides that ebb and flow,
Contain the substance of all Life,
  From which all species grow.

The violet, with face upturned
  To kiss the golden sun,
Reveals the beauty of God's love
  Where life has just begun.

The faithful dog that guards our home,
  The birds that wing the air,
Are parts of God's unfolding plan,
  Where life and instinct share.

O mortal man, by Nature bound,
  A spirit, yet a clod;

In thee both mind and soul are found;
True, thou art linked to God.

Immortal soul, from sense released
By Christ's undying love,
Thou art a part of God's own self;
Go, dwell with Him above.

Then life in all its varied forms,
In air, in sea and sod,
Is but the march of cosmic force
From Nature to Nature's God.

BRAIN BUILDING AND SOUL GROWTH

INTRODUCTION

"Ye shall know the truth and the truth shall make you free." This marvelous statement of nineteen hundred years ago is being vindicated today. Recent experiments in brain-building prove that any repeatable intelligence can be embodied in brain cells, that all bad habits can be overcome, every faculty strengthened, and the higher virtues established in everyone willing to obey the laws of brain-building and auto-suggestion. The purpose of the present lecture is to present in simple language the ways and means whereby you may eradicate all undesirable traits and more fully realize your highest possibilities of mind and morals.

Let us pause for a moment and think. From what evil trait would I be free? What power of mind, what faculty, taste, or talent, what noble ideal do I most desire to realize? Let us wait in the silence for a moment and ask the Spirit to reveal to us the weakest place in the character, the darkest spot in the heart; and send us the truth that shall strengthen us, the light that shall banish the darkness; also to show us our highest possibilities, and so to inspire us that we shall never rest until the vision of our better self has been embodied.

The Unseen Man

We are all souls voyaging toward Eternity's shore. The bark in which we sail, the brain in which we live for a time, determines our possibilities and manifestations.

"One ship goes East, another West
By the self same winds that blow.
'Tis the set of the sail and not the gale
That determines the way they go.
Like the winds of the sea are the ways of Fate
As we voyage along through life.
'Tis the set of the soul that decides the goal,
And not the calm or the strife."

It is difficult for the Western mind to apprehend the soul or the human ego apart from physical embodiment. We are trained to consider facts and to perceive laws and forces that come within the range of the physical senses. Our idea of the soul is but a vague mental image. Like a picture cast upon the canvas, we see its color, form, and beauty; we study, we admire; then the operator changes the slide; the picture vanishes and only the white canvas remains. Or it is like some great mirage thrust upon the sky. One autumn evening, standing in front of Fort Douglas, we looked out over the beautiful Salt Lake valley. Two and a half miles below lay the city of Salt Lake, with its broad streets, shaded on each side with evergreen trees, beneath which flowed a stream of crystal water

from the mountain side. A little to one side was the great tabernacle in which thousands worship. Close by was the majestic Temple, lifting its many spires heavenward, reminding us that God rules in the valley. Beyond the city, in a semi-circle about the valley, the snow-capped mountains were glistening in the sunlight. A dark evergreen forest girded the mountainside, below the forest lay an undulating plain of brown, rolling hills, surrounding a broad, green valley, in which "the summer queen reigns and the ice king dies." In the center of this valley lay the great Salt Lake, mirroring the beauty and grandeur of its encircling mountains. Far to the Southwest the sun was sinking into his watery bed. Looking beyond the sunset, I caught sight of something far above the mountain peaks. It was a city, translucent, but a real city, with buildings like blocks of glass, with streets broad and silvery, with spires and steeples glittering in the sun like burnished gold. We were reminded of the city that John saw from the Isle of Patmos, with its streets of gold, walls of jasper, and gates of pearl. As the great red sun settled silently into his watery bed, solemn shadows fell across the lake and the phantom city vanished.

Not unlike the phantom city is the human soul. In some mysterious way God flashes His personality into the realm of matter, clothes the human soul with power, and builds about it a physical organism in which to grow. For a season, this differentiated life, this image of God, this unseen man,

becomes the ruler of the earth; harnesses the forces of nature; masters the powers that are about him; and then, when his sun has set, and the evening shadows fall, the soul wings its way beyond the skies to join with friends and saints above to swell the chorus of redeeming love.

In a subsequent lecture we shall study the unseen man and the subjective mind, but this evening I invite your attention to the study of mind and morals as related to brain functioning.

Brain and Mind

While mind is linked with matter; while the soul is functioned through a physical organism; it is dependent upon the brain for all conscious expression. A comparative study of physiological psychology shows a marked diversity of opinion among psychologists, but all are agreed upon certain great fundamental principles, facts, and laws which we should understand.

(1) All conscious sensation, thought, feeling, emotion, volition, and objective intelligence are related to and depend upon nerve action.

(2) Stimuli from the organs of sense, passing over the sensory or afferent nerves to the brain, discharge through the efferent, or motor nerves, resulting in thought, feeling, or action. What do we mean by stimuli? An impulse produced in a sense organ by physical waves, such as air waves, light waves, etc.

(3) The repeated discharge of stimuli through the nerves establishes nerve paths, which tend to

regulate and control the discharge of similar, subsequent stimuli, thereby determining their effects on mind and character.

(4) All acts, thoughts, feelings, and desires that are persisted in, or oft repeated, establish nerve centers in the brain and paths of discharge through the brain and nerves, which become the physical basis of subsequent thought and conduct.

What are brain centers? Brain centers are groups of nerve cells having like functions to perform. What are nerve fibres? Extensions of nerve cells whereby connections are formed. "Nerve paths" is a term applied to associated cells and nerve fibres, which co-operate in the manifestation of thoughts, feelings, desires, or traits of character.

If we watch an amœba under the microscope we shall see this single celled animal project its body in different directions in gathering nourishment. It performs all functions with any part of its body. Experiments prove that it is possible to embody new capacities in the amœba. A brain cell is not unlike this single celled animal. In it we may embody the result of stimuli, mental images, thought forms, emotions, or volitions. In the communication of stimuli to other cells, the brain cell extends a portion of itself, forming a physical connection or contact (just as is done in making an electrical circuit). This contact of cells, brought about by the extension of each cell, together with the pressure of the blood that exists in the brain when one is awake, results in conscious volition, thought, and

emotion, which in their continuity produce what is called the stream of consciousness. If we increase or diminish the blood pressure, so that it is above or below normal, the proper cell connections will not be formed, and consciousness will be suspended.

(5) When co-ordinating nerve centers have once become established, it is only necessary to stimulate them to activity in order to reproduce, in a measure, the same acts, thoughts, feelings, or desires that established the centers. Herein lies the explanation of all mentation, habits of thought, and character. The refunctioning of the brain makes possible the reproduction of mental images called memories, the association of ideas, and the expression of desires, feelings, and sentiments.

When brain cells, or centers, are not used for some time they lose their power and render one incapable of recalling; i. e., of refunctioning mental images, so that we say the memory has failed. The same is true of the centers of volition, emotion, and sentiment. They increase by normal use and diminish by disuse.

One thing suggests another, because the cell fibres are connected. In old age, when the brain functioning is impaired, it becomes difficult to recall even things that have been perfectly embodied for years; but psychological experiments prove that we do not forget. The power to think, will, feel, or recall, depends upon brain functioning, and is therefore often greatly impaired in old age, but the soul knows no such limitations. The subjective mind

does not decay or lose its power because its instrument, the brain, is worn out.

(6) Brain centers and nerve paths are built up mainly during the early part of life and are changed or modified with great difficulty late in life. The character of a child is more impressionable than that of an adult because the brain is more plastic; the birth and formation of new cells and the reconstruction of old cells are more rapid.

Thoughts Are Things

Thoughts are things, and when oft repeated or persisted in become embodied in nerve cells, established as living organisms, and form an integral part of the man. This is why the thoughts of today become the dreams of tonight, the action of tomorrow, and the character of the future.

Right willing, right desires, and right thinking in youth establish the physical basis of a righteous character. This physical basis does not compel one to do right, but makes it easy and natural for him to do so. A badly built brain does not compel the soul that inhabits it to live a life of vice or crime, but inclines it to do so and makes it difficult to do otherwise.

Sowing Wild Oats

The long accepted idea that every boy must sow wild oats in youth in order to live a temperate life in later years, has no foundation in truth. No man controls his appetites easier for having indulged them in youth, but with greater difficulty. The bad men that have reformed and become examples of

moral purity could have become equally noble with far less effort had they never gone astray.

The Law of Habit

Habit is largely the expression of established brain paths. Mental images, thoughts, or acts, that are at first purely voluntary, become involuntary by repetition, because the repetition builds nerve cells and connecting fibers. The first time you tried to walk it required much voluntary effort, but soon the co-ordinating centers became so established that you walked involuntarily. When you first sat down to the piano your eyes followed the notes, but the fingers refused to obey. By persistent effort and long practice the nerve centers were so built up, the connecting fibres so established, that as the eye followed the notes the fingers involuntarily found the keys. Familiar tunes became so embodied in brain cells that you no longer needed the notes, but the fingers involuntarily followed the dictates of these embodied notes, enabling you to play from memory. In like manner, we are constantly changing from the voluntary to the involuntary in thought and conduct. Thus we see how habits are formed, also how important it is to form proper habits that the involuntary life may accord with truth and righteousness.

The Embodiment of Ideals

We are constantly changing in mind and character by the embodiment of new facts and ideals. We hold a beautiful thought in mind, we repeat it many times; it is at last embodied as a part of us

and adorns the character. Unfortunately, the same is true of evil thoughts and desires. We select the materials out of which we build character; but when they have become a part of us, the character is fixed and we change it with great difficulty. These old established nerve centers are our stock in trade, our servants, our instruments through which we do our life work.

The Power of Nerve Paths

When nerve centers have become fixed and connecting paths established, they cause us to do many things involuntarily that we do not purpose doing; to say what we did not intend to say. The lock-step of the prisoner goes with him through life. The profane man who has been converted finds an oath on the end of his tongue. The young man with two or more sweethearts involuntarily uses the wrong name. The public speaker is besieged by stereotyped sentences and bits of slang that have become fixed in his brain. Thus the skeletons of our previous life, thought, and conduct are ever appearing in the stream of consciousness. When the late General Joe Wheeler was leading our forces up San Juan Hill, the Spaniards, finding it too warm for them, broke ranks and started to run. The General, in a moment of excitement, shouted, "Forward, boys, the Yanks are running." He didn't mean "Yanks." That expression was the result of an old nerve center built up in the '60s, when sometimes the Yanks decided to run just to exercise the Rebs.

Nerve Paths and Crime

A few years ago an express messenger was killed on one of our Western roads. The express car was run into Chicago and examined by Mr. Pinkerton. The messenger had been killed with a poker. The poker was found hanging in position. Pinkerton, with the mind of a detective, said, "A railroad man used that poker. No ordinary tramp would hang it up. It was hung up by force of habit." Sleuths shadowed the train crew and within two years a member of that crew was apprehended, brought to trial, and sentenced for the murder of the agent.

A minister of Oregon City, to rest his mind, persisted in reading yellow-backed novels and Wild West stories, greatly to the annoyance of his little wife. Often she would say, "Father, you have read enough of that stuff," and hand him his Bible, telling him to get his Sunday sermon ready. He would take the Bible, and, unbeknown to the wife, slip the novel between the lids and continue to read. After some months the city of Portland was thrown into excitement one morning by an attempted robbery of the East Side National Bank. The teller had just brought out the first case of money and placed it in position. Looking up, he faced two six-shooters held in the hands of a masked man. He was ordered to take a sack, go into the vault, get all the money, bring it out, and hand it over. The young man obeyed orders. That is, he went into the vault, but came out behind a Winchester rifle and ordered the would-be robber to hold up

his hands. Up went the hands, revolvers and all. An officer stepped in, took the revolvers out of the man's hands, pulled off the mask, and there stood the novel-reading preacher. You read of the case at the time. It was a very sad one. Of course, the poor man was not responsible at that time. That is just why I have told you the story. He *was* responsible when he began filling his mind with these suggestions of crime.

Crime Is a Growth

THE LAST STEP IN VICE OR CRIME IS OFTEN INEVITABLE; THE FIRST STEP IS INVARIABLY ONE OF CHOICE. In talking with many convicts who had nothing to conceal, I have learned that crime often begins with an evil suggestion; the suggestion repeated finally becomes embodied in nerve cells, which form the physical basis of crime. Thus, what at first is only an evil thought or desire, by being entertained and persisted in, becomes an integral part of the man, a controlling factor in life and conduct.

Many times friends say to me, "We have such a sad case here. A fine young man, of good family, has suddenly lapsed into crime. He is a defaulter." Not so! That young man has been reading the wrong kind of literature, has been attending the wrong class of plays, has been entertaining the wrong ideas of business, has been re-functioning in his brain the character of the criminal, until the criminal has become the character of the man.

A young lady has disgraced her family's name.

A happy home has been blighted by her indiscretion. All at once? No, she has entertained in mind and heart pictures from the theater, from trashy literature, from evil suggestions, that she would not want written on her forehead. These were the cause of her mistake.

The Suppression of Evil

Were the laws of brain building generally understood, the powers of an evil suggestion fully appreciated in society, there is much in print that would be burned, much on the stage that would be prohibited, much current in society that would be forbidden. Young man! young woman! Remember, that every flash of temper, every unholy emotion, every unworthy thought or desire tends to establish a nerve center which brings you nearer to vice or crime. Every noble impulse, every pure thought, every holy desire, every worthy ideal, every mental image of the good, the pure, the true, that flashes through your soul, tends to build brain centers that form the physical basis of a keen mind, a pure life, and a righteous character.

Experiments of Elmer Gates

You may have read of the wonderful experiments* of Prof. Elmer Gates in the embodiment of more life or mind in the amœba and in the building of brain cells in man and animals. Prof. Gates

*The experiments of Professor Elmer Gates having been so badly misrepresented by unauthorized, sensational reports, we take pleasure in saying that the facts and experiments as here given are sanctioned by him and are published with his permission.—Ed.

has found that the structure of a cell, both internal and external, its chemistry, size, and specific gravity are all susceptible to change by giving them trainings so as to cause one group of them to respond mentally to a stimulus (such as electric waves, light waves, heat vibrations, etc.), and another group to respond by a different kind of mental activity to the same or to another kind of stimulus so as to cause these groups to engage for some generations in different kinds of *mental activity,* which causes corresponding bodily changes. Cells of a given species can be evolved into different species of various sizes, various chemical elements, and different specific gravity, by causing them to engage in different kinds of mental responsion to the same stimulus or to stimuli. *Mind* differences make *body* differences. By this means, i. e., by psychologic cell stimulation and selective propagation vegetal foods can be produced with any of their nutritious chemical elements augmented as desired. Vegetables can be developed by cell stimulation and selective propagation, possessing the approximate chemical constituents of meat at a cost of $3.00 per ton.

Prof. Gates says: "A cell is alive because it has *mind;* cause it to engage, for several generations, in differences of *mind* activity, and it will develop corresponding differences of bodily structure. This I discovered and have proved."

Embodying New Intelligence

Amœbæ have been caused to embody a higher intelligence, and have been endowed with a higher

development of sensibilities, similar to the senses of taste and smell. By being compelled to respond frequently to different kinds of sensibilities—activities—they have embodied the result in higher forms of structure, and thereby acquired the capacity to manifest higher sensibility. When amœbæ have thus been trained mentally to respond to certain stimuli, such as odors and tastes, or to certain tones, electric shocks, or light, for many generations, microscopical examination shows a marked change in their physical structure and an increase in chromatin filaments; in short, a complete reconstruction of the physical organism, in correspondence with the changed life. *Mental functioning develops anatomic structure.*

After attaining these results with cell life, Prof. Gates trained various forms of plants and animals until he reached the higher species. His experiments in building up the brain structure of puppies are especially interesting, because they demonstrate most conclusively both the process and the possibilities of brain building; namely, that every conscious mental experience is anatomically and chemically enregistered in the brain as a memory.

Brain Building in Dogs

In one of his experiments he took seven shepherd puppies. Two of them were kept in a dark room from birth, so that no light ever entered their eyes. Two were sent to a neighboring farmer and lived ordinary dogs' lives. The other three were put under special training to distinguish hues, shades, and tints of color. They were trained for two

hours daily. This was done by various methods. One method used was this: A hall fifty feet long and three feet wide was carpeted with copper plates. These plates were of various colors and were so connected with copper induction coil that a current of electricity could be passed through them. The electric current was first turned on so that the plates of all the colors were charged with the exception of one color. The dogs were now induced to go from one end of the hall to the other, and every time one stepped on a plate connected with the induction coil it received a shock. This caused the teachable ones to pick out and step on the color that gave no shock. Then a different color was selected to be free from shock and they would soon pick out that color, and thus they were led to discriminate between all colors, hues, tints, and shades. The result of this training was marvelous. The mind activity of the dogs was greatly increased. They were by this and a number of similar kinds of training able to distinguish hundreds of colors and shades, and to do so with a rapidity unknown to the normal dog.

At the end of twelve months the dogs were all killed by chloroform and the sight regions of their brains in the back part of the cerebrum were examined. The sight regions of the dogs one year old, that had never seen a ray of light, did not have a greater number of well developed ganglion cells than puppies one day old. There were no more filaments or dendrites running out from the cells, and examina-

tion by means of the photo-microscope showed that there was no greater internal nerve structure radiating from the nucleus than in puppies just born.

The dogs that had lived on the farm had the sight regions of their brains much more highly developed than those that had never seen a ray of light and a greater number of the brain cells were well developed. The internal structure and external filaments were more prominent. The chemical compounds were more complex and stained differently with reagents. In their sight regions there were on an average eighty-nine well developed cells per square millimeter.

The three dogs that had been trained had the sight regions of their brains nearly as well developed as those of the human brain. There were from 1,200 to 1,400 cells per square millimeter of surface. The cells were more complex chemical compounds, and the internal structure was more highly developed. Professor Gates gave these dogs more brain cells, better brain cells, and embodied more mind activity in the brain structure of these trained puppies in twelve months than nature has given the normal dog in thousands of years.

Experiments on Other Animals

Guinea pigs, kittens, rabbits, and many other animals were trained by Professor Gates for the development of different senses. It was found that the development depended upon the number of taxonomically-grouped, discriminated, conscious experiences that were remembered; and that the ex-

periences remembered depended on the intensity of the attentive effort to distinguish differences and likenesses between conscious states, the repetition of the sensations, and many other conditions. These and similar experiments fully demonstrate that it is possible to embody any repeatable intelligence in brain cells.

Brain Building in Man

Professor Gates has extended his experiments in brain building to the development of the senses, images, concepts, ideas, and thoughts in man; also to the treatment of vicious children, the curing of the insane, and to the increasing of tastes and talents. He has proved that if any one of the senses is defective it can be improved by building up the brain cells through which it is manifested. Even if the sense is entirely atrophied, it can often be awakened by working with the other senses closely connected physically with it. Thus a man who was color blind, so that he could not distinguish red from green, in a short time was able not only to distinguish these two colors, but a great many tints and shades of red and green, by a course of training in distinguishing yellow and blue.

Another of Professor Gates' experiments was the rebuilding of the brain of a vicious child. This child, at the age of three, was so disobedient and destructive, and had such a dangerous temper, as to be unsafe to have about the house. It seemed actuated by an innate desire to kill and to destroy everything. After five months' training the child

was completely cured. This change was brought about by Professor Gates applying various methods of brain building whereby he caused thoughts, acts, and feelings of goodness to dominate in functional activity in the brain more times than it could possibly function the evil thoughts and desires. This caused the good ones to grow, to become dominant in consciousness and habitual, while the evil emotions and abnormal cravings passed out of habit and dominancy in the life. Thus the abnormal brain centers in the child were anatomically and physiologically *rebuilt.* It was psychologically *reborn* and became morally transformed.

Three Important Lessons

There are three very important lessons to be learned from these several experiments: First, new intelligence, emotion, volition, or ideals can be embodied in brain cells. To do this it is necessary for the life to respond to some external force or influence. Second, brain centers can be built up or strengthened so as to increase their functional power by systematically and habitually expressing the sense, or element of mind, of which they are the physical basis. Third, all cell formation and development depend upon the effort to distinguish, whether it be a distinction of sensation, ideas, images, thoughts, concepts, emotions, or states of consciousness. In other words, results are obtained by frequent repetition of the same stimulus.

Scientific Reformation

Scientific reformation is one of the great possi-

bilities of the future. Any repeatable intelligence or experience can be embodied in the brain. By reconstructing the brain—the instrument of the mind—the mental manifestation is modified. It is no longer necessary to be chained by inherent weaknesses or immoral tendencies. Pure emotions, noble ideals, moral laws and sentiments, principles of love and righteousness, can be so introduced into the psychology of man, so built into the structure of his brain, as to become dominant factors in his mind and character.

Brain Building by Suggestion

What do we mean by "Suggestion"? Generally speaking, anything we sense, feel, taste, smell, hear, see, or anything we perceive, think, desire, will, or imagine, subjectively or objectively, becomes a suggestion. But the term "Suggestion" as used by psychologists means more than this. It means a clear, definite perception, thought, or mental image of sufficient force to make an impression upon the subjective mind. In other words, mental perceptions, thoughts, and desires become "Suggestions" in a technical sense, only when lodged in the subjective mind or inner self. To illustrate:

I attend church. The pastor preaches from the text, "The wages of sin is death." The interior of the church, the people, the music, the text, and the sermon are all perceived and thereby become suggestions of greater or less influence. When the text is first announced, it makes no more impression than any other part of the service, but as the

pastor proceeds to reiterate and emphasize it, it becomes more and more potential, until, finally, a deep, abiding impression is made. The text takes hold of me, so to speak. I keep thinking it over and over again. "The wages of sin is death." "The wages of sin is death." I resolve to sin no more. The following day, as I go about my business, I am tempted to do wrong. Immediately the text appears in the stream of consciousness, "The wages of sin is death." Its presence causes me to resist the temptation. It has become a controlling factor in my character. It is now what psychologists call a "Suggestion." It differs from the suggestions made by the other parts of the service in this, that while they each held a temporary place in the stream of consciousness and for the time modified my thinking, aspirations, and desires, this has a more abiding and potential influence. All were suggestions, but only the text became such in a technical sense.

Mental Suggestion, then, is not something radically new or startling. It is merely a new way of defining and applying a law of mind as old as humanity. It is simply a method of making a deep, abiding impression upon the inner consciousness, and thereby modifying mind and character.

The Law of Suggestion.

It is a law of mind that the strongest Suggestion at any given time controls conduct. When halting between two opinions the more potential one rules. It is a law of soul-building that those Suggestions

most often and most thoroughly lodged in the subjective mind become the ruling motives. Therefore, to overcome any weakness, to strengthen any power of mind, or to establish any trait of character, it is only necessary to lodge with sufficient emphasis in the subjective mind such Suggestions as are calculated to produce the desired result.

Practical experiments have demonstrated the potency of a Suggestion. The mind of the dullard may be gradually awakened, vicious and cruel tendencies can be overcome, and the elements of virtue, purity, honesty, or kindness may be so established in the subjective mind as to make them the controlling factors in the character.

Susceptibility to Suggestion.

Some lives are much more susceptible and responsive to the influence of a Suggestion than others, but all can be affected. Some can be changed more rapidly than others; but patient, persistent effort, wisely directed, is sure to bring results in all. Sudden changes are not to be expected; they sometimes occur, but are rarely beneficial. Gradual growth alone gives permanency to character.

A Suggestion, to be of any practical value in character building, must be deeply impressed upon the subjective mind and repeated a sufficient number of times to establish a physical basis in the brain. This process takes some time and often requires persistent effort, but it is the only way to make the effects of a Suggestion abiding. The simple repe-

tition of a Suggestion, parrot-like, has no practical value whatever.

Suggestion in Child Culture

To employ Suggestion in child culture, the parent or teacher must be in earnest. He should explain to the child what he desires to do, so as to get its complete confidence and co-operation. The child should be made to feel it has the love and sympathy of the parent, and that the two are to work together for a definite purpose with all assurance that they will succeed in overcoming the weakness, or in establishing the desired trait. For instance:

In a California town, I employed a little boy to assist me in the distribution of hand-bills. I soon discovered that he was a kleptomaniac. His reputation for stealing was so well established that the grocerymen watched him as he passed their fruit stands, and if he entered a store somebody kept an eye on him. His mother told me that she had driven him away from home at the age of eight because he was incorrigible. I got close to the boy's heart, took him into my confidence, acquainted him with my plans, and invited him to be my partner while I remained in the city. I assured him that I would be strictly honest with him and felt that I could depend on his being honest with me. I asked him if he ever had any temptation to steal. He confessed that he had. Then I said to him slowly and impressively, "You and I can overcome that. You will not steal from me, nor I from you; neither will we steal from anyone else. From this

time on, we are going to be honest. You are an honest boy. Deep down in your little heart you want to do right. I know you will do right, and I am going to depend upon you." Here the big tears filled his eyes, and chased down his dirty face. Putting my arm around him, I said: "Now, you will be honest, won't you?" He affirmed that he would. Then I repeated slowly, "You are honest. You will not steal. You will not deceive me." I had him affirm several times each day to himself, "I am honest. I do not steal." I called him "My honest little man." I kept the Suggestion that he was an honest boy uppermost in his mind all the time. Within forty-eight hours I sent him to the bank to get a five-dollar bill changed. His mother had told me that he could not be trusted with a dime. During our two weeks together he never disappointed me, and could he have remained with me, I am sure that he would have completely outgrown his mania for stealing. I have frequently employed a similar course with children given to deception, profanity, or other vices, and rarely have I failed to get good results.

Strengthening the Memory.

Up in the Northwest country is a distinguished judge, who is widely known for his exceptional memory and his ability to quote law and court decisions correctly. The judge told me that when he was a boy he was a dullard. He was sent to the country to live with his uncle, because he could not keep up with his classes. The uncle would take

the boy with him about his work, and continually call his attention to things, compelling him to use his eyes, and to notice everything in detail. If he dropped his hammer, in a few moments he would ask, "Where did I drop that hammer?" When the boy would tell him, his uncle would say, "It is wonderful how you see everything! You have the best memory of any boy I ever saw!" At the table he would tell the family of the wonderful memory of his nephew. The judge said: "I used to lie awake nights trying to locate everything we had used during the day so that I could surprise uncle by telling him." After three years of assisting his uncle on the farm, his powers of perception and memory had been so specialized and strengthened that he returned to the city, took a thorough education, and is now especially gifted in the very qualities of mind in which he was deficient as a child.

To Improve the Intellect

All the intellectual faculties may be rapidly strengthened by the application of the laws of Suggestion to brain building. Concentration is the secret of memory culture. WHATEVER ONCE OCCUPIES THE MIND TO THE EXCLUSION OF EVERYTHING ELSE, IS NEVER FORGOTTEN. To illustrate: You are going down the street, seeing everything in general, nothing in particular; the signs, the buildings, the people are all making transient impressions upon your mind, but none of these impressions are deep enough to be retained. They do not

result in perfect cell formation. Now your attention is attracted by a runaway. A heavy dray team is rushing down the street. You stop. All your powers of perception are centered upon that runaway. You forget your surroundings, your business, your studies, your home, your loved ones; your mind is concentrated upon the one thing. Directly a lady in a surrey appears on a cross street. There is a collision, a crash; your heart stops beating; you hold your breath in suspense; your whole being is intensified and concentrated upon the accident. Years may erase from your mind all the scenes of the morning except the runaway and that moment of the crisis, but this will remain vivid as long as life lasts. Now, why? Because your mind was *intensely active,* and the scene of the runaway commanded your whole, *undivided attention.* Impressions received under such conditions form an abiding Suggestion on the subjective mind and are embodied in brain cells, thereby becoming an integral part of the life. Now, the nearer we can do this in study, the more intense the mental activity, and the more fully the mind can be focused upon one thing, the deeper the impression and the more reliable will be the memory. A divided attention gives an imperfect impression. Lack of interest is sure to result in a poor memory.

The secret, then, of brain building as related to the intellect, is concentration of all the powers of the mind upon the one thing to be mastered—the perception of the fact, the vision, the truth, the

phenomenon—then re-functioning this vision with the additional thought, "I understand perfectly; I can, I do remember every detail." Having gained a clear concept of a fact or truth, close up the book and repeat the mental image and you will deepen the impression. By this process all the faculties of perception, memory, and reason can be greatly strengthened.

Prefix the Character.

It is possible so to prefix the character as to predetermine conduct. Experience proves that the dominant Suggestion controls the act. If we wait until the hour of trial before deciding or exercising the will, an evil Suggestion may predominate and the conduct be wrong; but by placing the preponderance of power on the side of righteousness *before* the hour of temptation, correct choice and conduct are assured.

To apply Suggestion in character building, we need to get a clear concept of the end desired; then formulate a definite statement which represents this ideal; then repeat this statement slowly, emphatically, impressively, in faith believing that the thing which we affirm now is. This should be done several times a day, and an earnest effort made to realize and actualize the thing affirmed. To illustrate:

I am conscious of a weakness. I have an uncontrollable appetite or passion, or I am deficient in some noble virtue. I wish to transform my character. I proceed thus: (1) I decide definitely on

what I am going to be or do; (2) I put this decision into a definite affirmation; (3) I earnestly, prayerfully, and impressively repeat this affirmation several times each day, lodging it as deeply in my subjective consciousness as possible, and striving with all my might to realize that this thing which I have affirmed *is now true*. I put ten pounds of suggestion, so to speak, on the side of right today, and ten pounds tomorrow, and so on, until I have a hundred pounds of auto-suggestion on the right side. Now comes the tempter. He lands his twenty-five pounds of evil Suggestion on the left side and twenty-five more, and twenty-five more; but I still remain firm, leaning to the right, because I have lodged a hundred pounds of right Suggestion on the right side. I have so established my soul in righteousness by auto-suggestion that evil is powerless to control me.

Suppose you are careless and shiftless, deficient in order and system. Put the opposite of these into a Suggestion. "I am careful. I am orderly. I am systematic. Whatever I do is well done. I can be depended upon." Now, by the repetition of these Suggestions, by holding in the mind the image that they are true, by exercising the will and the emotions in harmony with the intellectual concept, gradually they will be realized in the subjective life and become potent factors in the character. The re-imaging of these ideals will embody them in the physical structure of the brain so that they will remain a part of the life.

Controlling a Quick Temper

Young lady, you have a quick temper. You are highly emotional. You lack self-control. The emotive power of your life is being dissipated. You are wasting what, if wisely directed, would make you energetic, magnetic, and affectionate. What are you going to do about it? This temper of yours may be partly hereditary and partly acquired. No matter. You should ignore it. Muscles that are not used become weak. The same applies to nerve cells. Nerve cells that are used are multiplied and strengthened. Therefore, formulate a Suggestion something like this: "I do not get angry; I have perfect self-control. I do not get angry; I have perfect self-control." Repeat this Suggestion earnestly many times a day; then strive to realize that it is true. Some morning something will go wrong and the old flash of temper will be expressed. Have your efforts failed? Oh, no! The old nerve path is still the better conductor of stimuli; the old nerve cells are still the stronger; the old habit of soul still dominates. But keep on. You have been years in building this temper. When removed from all temptation, repeat your affirmation; go over it often; rejoice in it; hold to it; use all your will power to make it so, and some day an irritating occurrence will meet a response in your soul, "I have perfect self-control; I do not get angry." Instead of the burst of temper there will be a consciousness that "I am free. I am no longer dominated by temper; I have perfect self-control."

Besetting Sins

Young man, you are battling with appetites and passions. Don't complain. They are the sources of power. Learn to control them. Lodge in your soul the Suggestion, "I am chaste. I am temperate. I have perfect self-control." Keep it up. After a while it will become a fact.

You are tempted to be dishonest. Yes, you prevaricate and would steal if not afraid of being found out. How shall you overcome these traits? Take this Suggestion, "I am honest; I am truthful; I do not steal; I am honest." Keep it up. Believe in it. Strive to realize it. Make it your heart's desire. "But," says the critic, "if I, a liar and a thief, say I am honest, the very affirmation is a lie, and can a lie cure a liar?" Now, there is a way out of this. God is truthful; God is honest; God is Spirit. Man, his image, the spiritual man, the inner man, is like his Father. The sense-man, the carnal, the outer man, is the liar and the thief; not the God-man. Therefore I, the God-man, the Spirit, affirm, "I am honest, I am truthful." I hold to this fact, until I, the Spirit man, have objectified myself and embodied my true nature in brain cells, thereby making the outer man, as well as the inner, honest and truthful.

A Strong Personality

Everyone can develop a winning personality. We cannot all be handsome, strong, or graceful, but we can all acquire the elements of mind and heart that win out in the battle of life. Mental

Suggestion solves the problem of self-improvement. Begin at once to build character on this foundation, "I can, I will be what I will to be." Having decided upon the corrections you wish to make in your life, the ideals that you would realize, formulate such Suggestions as are calculated to bring about the desired results, then embody them in brain and character.

Character Building

In character building the following Suggestions, if faithfully employed, will be found helpful. These Suggestions should be repeated several times each day and before falling asleep at night. Pronounce each Suggestion slowly, firmly, and earnestly; impress it upon the innner consciousness. Believe in it, and it will gradually become a REALITY.

1. I am strong. I have the inherent capacity to be what I will to be.

2. I am strong. My body is a center of life, health, energy, and power.

3. I am strong. I have perfect self-control. All my appetites, passions, and emotions are subject to my will. I constantly radiate health, happiness, love, and goodness so that no evil can come to me.

4. I am strong. I am keen of perception. I can, I will remember what I learn. I have the capacity to think, reason, analyze, and draw conclusions.

5. I am strong. I am temperate. I am judicious. I am firm, decided, aggressive, frugal, dis-

creet, self-reliant, determined, persistent. I can, I will succeed. I am a success.

6. I am strong. I am punctual. I am accurate. I am executive. I am reliable. I am thoughtful and careful. Whatever I do is well done.

7. I am strong. I do as I would be done by. My life is an open book. I aim to be kind, considerate, just, honest, and honorable in all my relations, social and financial.

8. I am strong. I can be, I will be genial, agreeable, cheerful, and sociable with my friends, courteous, and kind to the stranger, charitable toward opponents, gentle to the weak and aged, and helpful to the needy.

9. I am strong. I am studious and progressive, conformative, and law-abiding, respectful and reverential. I love the good, cherish virtue, admire the beautiful, and aim to manifest only the true and lovable.

10. I am strong. I have no fears. I do not worry, scold, complain, or give way to envy, vanity, greed, anger, jealousy, obstinacy, gloomy forebodings, impure thoughts or desires. I am serene and happy.

Begin in the Heart

Friends, I have given you this lecture wrong end to. I have done so because experience has taught me that this is the best way to make it effectual. We have been studying ways and means of brain building. We have been dealing largely with the physical—the house in which the real man lives;

but if you want to be successful in the realization of your highest possibilities you should begin operations in the heart.

Every man is hereditarily degenerate, therefore regeneration should precede growth. The methods we have been studying are methods of development, but development alone can never transform us from natural to spiritual beings. We must be spiritually quickened before we can be spiritually alive or enjoy spiritual growth. No amount of soul growth, no method of ethical culture, can culture you into the spiritual kingdom, any more than a fruit grower can culture an apple tree into an animal. The natural man and the spiritual man represent different grades of life. We are by nature members of the *genus homo,* by regeneration we become members of the *genus Christus.*

Be Born of the Spirit

Spiritual generation is as natural as physical generation. It bears the same relation to the spiritual life that physical generation does to the physical life. Transmutation from a lower to a higher plane of life is a perfectly natural process, a process through which all must pass, if they would become spiritual beings. If you want freedom from hereditary evil tendencies or acquired bad habits; if you want to realize and manifest the higher virtues; if you want your vital forces transmuted into power —power for study, power for doing business, power for service,—seek first to be born of the Spirit which was in Christ.

Brain building and soul growth by Suggestion are means of embodying new ideals, but what we need first in the building of a great personality is a new nature, a pure heart, a regenerated life, which, when incarnated in brain cells and objectified in thought and conduct, will make us noble men and women.

Combine Psychology and Religion

We need to combine psychology with religion, brain building with regeneration. Psychologists have failed to transform men, because they have neglected the all-important factor—regeneration. They have depended upon development, knowledge, and will power. They have greatly modified the intellectual life, but the heart of man has remained unchanged. The most faithful followers of the New Thought have found that hereditary evil tendencies and spiritual apathy remain after years of ethical culture and Mental Suggestion. Christians have failed to realize the Christ ideal, because they have not known how to embody the spiritual life.

A Personal Confession

I want to make a confession: For twenty years I employed Mental Suggestion in character building. I found it wonderfully helpful, especially in the management of children. Also, that it was highly practical in developing the mental powers and modifying the character of adults; but I am frank to confess that it failed to eradicate evil hereditary tendencies. It failed to change the nature of men. But listen! Since I have learned to begin

at the heart and make regeneration first, I have not had a single failure, where the subject was faithful. I have seen drunkards reclaimed, criminals redeemed, the vicious made virtuous, and hereditary degenerates transformed into beautiful, moral characters.

Morality Without God

Many excellent people fail to see the necessity of regeneration. Their ideal is an ethical life without religion, morality without God. They are about as wise as those who tell us that marriage is a matter of business and convenience, and that sentiment is not to be considered. But show me a successful marriage or a happy home without love! Law may wed great fortunes and interests, but love alone can unite noble hearts and lives. Brain building and soul growth may make one refined, honest, loyal, strong, and self-reliant; but these can never give that abiding joy, that largeness of heart, that serenity of soul, that gentleness of spirit, that strength of character, that power for service, that comes through regeneration and conscious unity with God.

The Secret of Power

Regeneration means an increase of power. Christ said, "All power under heaven is given unto me." This He said after He had received the Holy Ghost. The Spirit is the source of power. If you want power GET HIM. We need a new concept of the mission of Christ, a higher estimate of His value to us in daily life. We should accept the fact that

the kingdom of heaven is primarily a condition to be realized within man, and that the only way to get into this kingdom is to enthrone the King within us. When the King has been enthroned then shall we have His peace, His wisdom, His joy, His power, and His glory.

You public officials ought to understand this. You know how you secured your appointment to office. You gave your time and money to elect your party ticket. You stood by your party's nominee for Governor until he was elected, and then you received your appointment. Well, Jesus Christ has been nominated by God to be the King of Hearts, the Governor of man. Do you want an appointment? Do you want an increase of power? Then repent of the opposition you have made to His election. Give up your selfishness and self-righteousness. Enthrone Him in your hearts. Make Him the Governor of your life and He will appoint you to a new office, make you truly a servant of the people, give you an abundant income of peace and power, and share with you the eternal life and glory He had with the Father before the world was.

The Way to Victory

God in the heart, Christ realized in the soul, is the goal of religion. This alone makes the higher life possible. How then shall this incarnation be brought about? How shall we embody Christ? (1) Repent of all sin, wrong-doing, and opposition to God. Make restitution to those you have wronged, by returning to them whatever you have

taken from them, whether money, love, confidence, or happiness. Make restitution to God by giving Him the life and love you have denied. (2) Believe in Christ as the Way, the Truth, and the Life. Accept His atonement and forgiveness of sin. Forgive your enemies that you may be forgiven. Accept Christ's love and sacrifice for you, and give in exchange a life of love and service to others. (3) Surrender your will to the divine will, your heart to the divine love, your life to the Holy Spirit, that He may come in and regenerate you. Strive to think God's thoughts; do His will, and love Him with all your heart. Hold yourself amenable to the Spirit, and soon your life will be regenerated.

Claim Your Spiritual Freedom.

As a child of God, claim your birthright; acknowledge the efficacy of Christ's forgiveness and healing from all sin; recognize God as the source of your life, the author of your being. Think of yourself as spiritual, the expressed image and manifestation of your spiritual Father. Christ having made you whole, hold fast to the ideal of your divinity, your spiritual reality, and your unity with God.

Embody Christ's Spirit

To embody the Spirit of Christ, mentally acknowledge the presence of the Holy Spirit and ask the Father, in the name of the Son, to incarnate His Spirit in you. Having asked in faith, accept the answer as a present reality, and reverently and gratefully declare it and rejoice in the fact. Repeat

the following affirmations often. Do this, not in your own strength or merit, but in the name of Christ, and in the power of the Spirit; not as an expression of your will or righteousness, but as the privilege of a redeemed child of God, living under the protection of His love.

1. I am God's child; my Father loves me with infinite love, guides me with infinite wisdom, and protects me with infinite care.

2. I am God's child; through Christ I am free from the carnal self and alive to the Spirit.

3. I am God's child; His spirit dwells in me and fills me with life, love, peace and power; by radiating His life I am protected.

4. I am God's child; I can, I will trust Him implicitly for guidance in all things temporal and spiritual.

5. I am God's child; by His grace I will manifest His love to all life, His forgiveness to the penitent, and His mercy to the unfortunate.

6. I am God's child; by His indwelling Spirit I am honest, I am truthful, I am temperate, I am pure, I am holy, yet not I, but God, Who dwells in me.

7. I am God's child; by the strength of His Spirit I can, I will subdue all passion, overcome all selfishness, and make my whole being—body, soul, and spirit—subservient to His will.

8. I am God's child; my Father is the author of all law, the source of all life; by His grace I

will obey His laws, then trust Him fully for health, strength, and prosperity.

9. I am God's child; my body is the temple of the Holy Spirit; therefore I will not defile it with narcotics, gluttony, lust, or uncleanliness, but keep it sweet and pure—a sacred vessel, holy unto the Lord.

10. I am God's child; His Spirit is with me always. I am conscious of His presence within, around, and about me. I love Him with all my heart. I rejoice to do His will and lay down my life in service to others.

Go to Work

Now, beloved, help me to finish this lecture. Go to work. Make it personal. Never mind about your neighbors, until you get done with your own house cleaning and decorating. It is a great privilege to be associated with a beautiful character, to have an angel in your heart, to have a governor that rules justly and governs wisely; to have a soul of love, so pure, so just, yet so affectionate that you can understand that God is love. But it's awful to have a liar in the heart, a sensualist in the soul, an unjust ruler, a proud, haughty spirit, a companion with a vicious temper. If any of these latter abide in you, you now know how to get rid of them. If you want the former, you know how to enthrone them. Go to work.

Are Christians Saved

Are we professing Christians truly saved? We all hope to escape the penalty of sin and finally

reach heaven through the sacrifice of Christ and the mercy of God; but are we saved from ourselves? Have we realized the substitution of Christ for Adam in our hearts? Is it not unfortunately true, that most of us are very much under the control of our old masters, the propensities? We talk about being saved, and preach salvation to others, but are we free from the bondage of self? Think about it, friends.

An Unsaved Preacher

I once had a very dear friend who was a great preacher. He was to lecture at one of the leading Chautauquas. We went to dinner together. His dinner cost him a dollar and he tried to eat his money's worth. After several courses, he had ice cream and watermelon; then lemonade on top of the cream; then some more melon; then he went before a vast audience of people and made a tremendous failure! Why? Because the forces that should have been rushing through his great brain were directed to his stomach in an effort to digest a great dinner. Was he saved? Can any of us who allow our appetites to make us gluttonous or intemperate say we are saved? As long as the palate, rather than the requirements of the body, determines what we shall eat in quality and quantity, are we not still the slaves of appetite? Do we eat to glorify God in the nourishment of the body, or to glorify the devil through a perverted appetite?

Two Sanctified Women

I once heard a little woman in class meeting shouting, "Glory, hallelujah!" She was wonderfully saved—sanctified. The next day I visited her schoolroom and found her in a rage of temper. Was she saved? Was God in control? I heard another lady declare how wonderfully she was saved; she, too, was sanctified; but inside of two hours I heard her telling a doubtful story, which, if true, was most unfortunate in this, that it challenged another woman's honor. Now when woman, God's richest gift to man, she who is next to the angels, she on whose lips scandal should die without an echo, so far forgets her divinity as to make her tongue the medium of Satan in the dissemination of slander—well, she needs saving some more.

He Was Pickled

I heard an old deacon one day telling how wonderfully he was saved. Bless you, he was saturated through and through with tobacco juice. Saved? Nonsense! he was pickled. No doubt he would keep; but if ever the Holy Spirit takes possession of that temple and cleanses it, so as to make it a fit abiding place for the Most High, the tobacco will be left out.

Can those of us who devote all our lives to selfish ends, social, commercial, or otherwise, say we are saved from "the world, the flesh, and the devil"? Think about it, brother; are you living for Christ or for self?

Love is divine. Marriage is holy. But love and

marriage do not sanctify sensuality; therefore what right have those who are slaves to perverted desires to say they are saved? Would an in-Christed man violate the most sacred laws of life? Never. Friends, I tell you when the Holy Spirit searches the heart of the average Christian, He finds much that is unregenerate.

A Pair of Lobsters

Can we who are so self-righteous that we have no hand to uplift or heart to forgive an erring soul, claim fellowship with Christ? Self-righteousness is a hidden reef, on which many a noble soul has been wrecked, just before it entered the harbor of eternity. The lecturer once had a very severe attack of self-righteousness. Wandering alone on the sea-beach, listening to the applause of the waves as they lapped and kissed the golden sands, he reviewed his past life and found it free from the besetting sins that trouble most men. As a small boy, he never climbed apple trees or stole watermelons. At the age of thirty-five he could say that he had never purposely or knowingly defrauded any one of a cent, not even a street car company of a fare. Financially, his life had been honest. Profanity? Yes, he had used just a little of that in early life; but father had a very vigorous way of getting that out of us boys. Not much profanity; and rarely had his lips been stained with a vulgar story. Loafing? He never loafed a night in his life; never spent an evening in a pool room, or in idleness on the streets. Good reason why, his father kept him too busy. He

had never played cards, played the races, or gambled in any way. Stimulants? Never used an ounce of liquor in his life. Tobacco? Yes, just a little. When a small boy a hired man gave him his old pipe to hold and told him to "keep it going." The boy "kept it going" for about five mintues, and then it kept him going for an hour. Anger? He was never known to fly into a rage or lose self-control, scold the wife or thrash the children. Nothing like that. From his youth his life had been chaste, temperate, and honorable. No one could say that he had purposely wronged a life in any way. He was thirty-five years old and free from all bad habits. Just as he was about to congratulate himself on being the best man he had ever known, he met a good natured lobster on his way to the sea. The tide had gone out and the lobster was following the tide. Turning him over with his foot he said, "Hello, old fellow, I want to talk with you." The lobster made no response, so the lecturer continued the conversation. "By the way, old chap, did you ever climb trees or steal watermelons when you were young?" "Never." "Did you ever drink whisky, smoke cigarettes, play the races, or go loafing nights?" "Never." "Did you ever tell a lie in a horse trade or beat a street car company out of a fare?" "Never." "Did you ever fly into a rage and thrash the children or scold the wife?" "Never." "What sacrifice have you ever made for those of your kind?" "Not very much." "Neither have I. Come, old fellow, let's

shake. You seem to have all my virtues. We must be related—a pair of lobsters!"

Looking beyond my lobster friend, beyond the white-capped waves, I saw the Man of Galilee. His life, His humility, His grandeur, His divinity, His self-sacrifice, and the largeness of His soul revealed my littleness. In comparison, I saw a little pebble lying in the sand before Gibraltar's mighty breast; I saw a drop of water beside old ocean; I saw a flickering candle-light in the blaze of the noon-day sun; I saw an insignificant, weak, erring, self-righteous man boasting in the presence of the strong, noble, self-sacrificing, all-righteous Christ; and I said, "Oh, Father, forgive, and from this hour on I shall never boast of my morality simply because I have lived to the standard of a normal animal; but I shall claim virtue only when I, too, like the man of Galilee, have risen above the beast, lived the higher life, and sacrificed self for the good of mankind!"

The Truth is Yours

Friends, the way has been made plain to you. If, within six months from today, you are still subject to anger, hatred, lust, greed, fear, worry, avarice, vanity, or any other manifestation of degenerate life, you have no one to blame but yourself. The truth is yours. May it make you free.

The Embodiment of Ideals

Let us combine the methods of brain building, soul-growth, and incarnation of the Divine in a practical way, that we may realize freedom from

all that is carnal and enjoy the keener mind, the better memory, the clearer vision, the higher ideals, the purer life, the Christlike character possible to us all. Why be slaves, when Christ would make us free? Why serve Satan, when God, our Father, has called us to a more glorious service? Why be limited, when Christ declares that all power under heaven is given unto Him? Why not have Him formed within us, that His power may be ours, His peace be realized, and His life be expressed through us, for the good of mankind?

Let us go home tonight, and before we sleep get right with God, that we may begin our brain building and soul-growth on the sure foundation of a redeemed soul. Let us recognize our divinity through Christ's redemptive love; then hold this ideal of our spiritual reality as a conscious thought until it has been fully objectified, and every sense, faculty, feeling, emotion, thought, and volition has become the manifestation of the divine life.

The Power of Love

Let us start tomorrow morning to live a new life, the life of love. Let us be the instruments of God's love to our loved ones, our friends, the strangers we meet, and our competitors in business. By the expression of this divine love it will be actualized in our own lives. *Whatever we give out, becomes a part of ourselves.* By loving everybody and everything we embody love, and soon our lives will be filled with love, and this will bring us in such unity with the Father that the tide of the in-

finite love will sweep through the soul and vivify the whole being.

Love Fills Life With Joy

You young people know what a good time you have when you are thoroughly intoxicated with love. The day is so enchanting; all nature is beautiful, and you are strangely happy. No task is irksome; no effort is discouraging; life is effervescent, buoyant, and spontaneous. Why? Just because you are in love, and this holy emotion has quickened and vivified your whole being. Any place is Paradise to you, for you are realizing, in a limited measure, the power of love. Now, if you loved everybody as you love each other, the whole world would be a Paradise, and all life a glad song of joy.

The World's Problems

You are interested in the solution of the world's great problems. There is but one solution—Christ formed within, God's love made manifest in men. All other methods will fail; all systems of Socialism will prove ineffectual until man recognizes his unity with God and realizes his own divinity through Christ.

Bring it close home. The expression of the love-life solves all domestic problems. You have a bad boy you want to change. You cannot do it by law. Get into his heart; love him when he is unworthy even as your Father has loved you. Your love-life within him will gradually awaken a response; his own love will begin to grow, and out of this love

a new life will be born, and through its power his character will be transformed.

A hundred waifs were sent from New York City to Indiana. One of them, a very bad boy, was sent out among the farmers. They took him to a picnic. They didn't dare leave him at home for fear he would steal something. At the picnic he got another boy on a plank, and when they were far enough out in the lake to drown, both boys fell off the plank. The waif, of course, could swim. He paddled around and got hold of the other boy and held his head above water until they were rescued. The other little fellow was taken into loving arms and carried to the fire. A crowd gathered around the waif, and the preacher, acting as spokesman for the crowd, told him what a wonderful little hero he was for saving the other boy's life, and wanted to know what they could do for him. Now this "degenerate waif," this "bad little brat," did he ask for money? No. Getting up close to the preacher, his lips blue and quivering with the cold, he said, "Mister, if you want'er do somethin' for me, jest tell somebody to love me, won't ye?" That was all he needed, just someone to love him. Give me the mother-love that is lavished on poodle dogs and snarling cats and I will redeem all the waifs in the world and transform them into noble characters.

Domestic Harmony

I hope you are all happy in your domestic relations. I once knew a couple who were not. The

man consulted me about getting a divorce. He said he had tried every way to get along with his wife —had tried scolding her, making fun of her, had talked to the neighbors about her, but all to no avail. I asked him if he had ever tried loving her. He said he used to, when she was young and beautiful. "O, no," said I, "have you loved her when she was tired? Have you petted her when she was nervous and cross? Have you been good to her when she did not deserve it?" "No!" said he, "and I am not going to." "Then you do not know Christ's love. You have yet to learn the secret of domestic happiness. You are too selfish to be happy."

The following day the wife called and unburdened her heart of a story of incompatability and neglect. She was nervous and irritable and in a peevish way said her husband was cross and fault-finding. I asked her if she had ever thought of taking him as a means of grace. She had not. "Well," I said, "you try loving him when he is unworthy. When he finds fault with you, tell him you will try to do better. Take all the blame upon yourself and ask him to be patient with you while you try to become his ideal. Keep it up. Never resent an imposition. Never return evil for evil. Keep on loving him. Keep telling him how good and kind he is. Pour it on. It will fetch him. There isn't a man living that can stand it six weeks."

Later on the two called together. They were

still unhappy, for both were nervous and selfish. In the study, they were persuaded to throw self away, take Christ into their hearts, and begin a new life. Each promised to seek the happiness of the other with no thought of self. Years afterwards I saw them for the last time, standing at the gate of their old home. They had their arms about each other. The glory of a departing day was in their eyes and the tender love that lit up their dear old faces made them strangely beautiful—Christ had won out.

Love Never Fails

Beloved, you are eager to extend the kingdom of heaven. You want to help the wayward sons and daughters of earth. You want to see lives transformed and society redeemed from selfishness and vice. Do you? Then don't waste time on creeds and dogmas. They have their place; they include the truth and are very valuable as stepping stones to higher heights; but if you really want to help humanity, don't argue, don't condemn. Put a strong arm about the weak ones; love them with Christ's love; forgive them as God has forgiven you; and without a knowledge of dogmas or rituals they will come to believe in God's plan of salvation, accept Christ as their Saviour, and be transformed by His love.

Law and the force of arms may reclaim a lost country, love alone can redeem a lost soul. The truths uttered by Christ were highly instructive; the visions of His soul were an inspiration to those

who shared them; but it was the tenderness of His love, the purity of His heart and the willing sacrifice of His life for others, that made Him the world's Redeemer. Come, let us be like Him.

The Christian Character

On my first visit to our National Capitol, I was much disappointed in the Washington Monument. Just a plain, marble shaft, attractive only for its altitude and proportions; the embodiment of simplicity, strength, and endurance—typical of the one whose life it commemorates. On Sunday we attended services in the Metropolitan Church in hope of seeing the President. During the week we visited the Smithsonian Institute—that marvelous storehouse of nature's richest treasures—the War and Navy Departments, the Mint, the State Department, the Congressional Library, the Fine Arts Gallery, and, last, but not least, the Capitol. On Friday we took the steamer for Mount Vernon. As we drifted down the Potomac, a gray mist rose about the city. Soon all was obscured except the Government buildings and the top of the Metropolitan Church spire. As the mists rose higher and higher, building after building disappeared; at last, all that was visible was the dome of the Capitol, on Capitol Hill, and the Monument. For a time these two stood like lone sentinels, keeping watch over a slumbering city; but finally the mists arose over the Capitol dome. Now, standing alone in sublime grandeur was the Washington Monument, fully one-fourth of it yet in view. To what daz-

zling heights it seemed to rise! How distance displayed its greater altitude! Embedded on earth, enthroned on high, to watch the ages marching by, throughout the centuries may it proudly stand, to the glory of God and the honor of man! Lit up by the setting sun, its glittering dome flashed a halo of light all over the obscured city, and not until the twilight hour had converted this marble shaft into a flaming spire of crimson and gold, did it bid us adieu. How like this monument is the Christian character—simple, unassuming, unpretentious, but surpassing all others in altitude! As we look into history we are attracted to the characters of great naturalists, of men of genius and science, of military and naval heroes, of great financiers and industrial giants, of men of letters, poetry, and art, of statesmen, philosophers, governors and kings. The grandeur of their achievements commands us. The strength and nobility of their characters challenge our admiration. We would not pay them less homage or belittle them by comparison; but as we enter the life boat and float down the river Jordan toward the Ocean of Eternity, gradually the mists of Time will hide from our view all but the great ones of earth. As we drift, farther and farther on, even these will disappear. Finally, we shall see but two, the moral philosopher and the Christ—the law giver and the life giver. The moral philosopher has the truth. He comprehends the law of compensation. He knows that selfishness is suicidal; that virtue is its own reward; that righteousness pays;

that justice rules in the last equation. O moral philosopher! one thing thou lackest—*eternal life!* Slowly the mists of Time rise above the head of this majestic soul. Now, standing alone in His simple grandeur, is the Christ. How time reveals His Divinity! How eternity crowns Him with glory! How the light of His Spirit sheds a halo of beauty over a sin-darkened world! Look at Him! the one perfect character; love wrought into life; God incarnate.

When all ideals by man conceived
Have perished in the grave;
The life of love, by Christ revealed,
Shall live, with power to save.

FROM ADAM TO CHRIST.

INTRODUCTION

Self-preservation is the first law of nature and the natural man. The preservation of others is the first law of the Spirit and the spiritual man. The natural man is self-centered and egoistic; the spiritual man is centered in others and altruistic. In the natural man the centripetal forces exceed the centrifugal; in the spiritual man the opposite is true; therefore the natural man gathers to himself, while the spiritual man gives his life to others.

There is a process whereby every man may be transformed, spiritually awakened, regenerated, and transmuted to the spiritual plane. This transformation is the most desirable change possible. It means freedom from whatever is base, weak, and undesirable, and an increase of all that makes for righteousness, power, and progress. It means a change from littleness to largeness, from weakness to strength, from vice to virtue, from ignorance to knowledge, from selfishness to unselfishness, from sin to righteousness, from egoism to altruism, from death to eternal life, from Adam to Christ.

The object of the present lecture is to present the way of attainment whereby every man may realize

this higher life. We shall study this subject from the viewpoint of experimental psychology. The lecturer is not a theologian. He has no creed but demonstrable phenomena. His authority is repeatable experience. You are not asked to believe, but to comply with the conditions indicated and follow the rules given; you will then come to know the truth, and the truth will make you free. To this end let us dismiss from our minds all prejudice by a moment's silent prayer, inviting the Holy Spirit to come in and lead us step by step into the kingdom of heaven.

On Speaking Terms With God

He who knows books knows much; he who knows nature knows more; but he who knows God has reached the goal of human wisdom. This goal of wisdom, this conscious knowledge and unity with God, is possible for every man. It is to be gained by spiritual generation and regeneration. It is experienced only when man is in-Christed. Christ is ever at one with the Father, on speaking terms with God. From the Father, He draws His wisdom, power, and love. To the degree that He is formed in us, to that degree, do we become like Him and share with Him the gifts of the Father.

Christ represents a higher type of life than the natural man. By regeneration every man may make the transition from the natural to the spiritual plane and thereby become Christlike. This regenerative process is governed by definite laws as unerring as gravity, and as sure as mathematics. Whoever will

obey these laws will realize the higher life—the Christ formed within.

Steps on the Way

The transition from Adam to Christ requires several distinct psychological changes, which, for convenience, we will consider under seven heads. This division is in a sense arbitrary, but it will help us to get a clearer concept of the subject if we consider each change as a definite step in the path of ascent. These seven steps may be divided into two classes; the first four, when successfully taken, make one a convert, an initiate, what we commonly call a Christian; the last three make one a master, a mystic, a God-man—an instrument of the Holy Spirit.

Each of these seven steps can be clearly defined. There is a reason why each must be taken. There is a positive proof whereby we will *know* when each step has been successfully taken. It is not necessary to guess, or merely *believe,* but we can prove each step as we go, and know that we have passed from death unto life, from the natural to the spiritual plane.

Ethical Culture vs. Regeneration

The first step toward regeneration is the realization of its necessity. In the current thought and literature of the day there is a tendency to overlook the fact that man must be born of the Spirit in order to become a member of the spiritual kingdom. Ethical culture is substituted for regeneration in the scheme of many would-be teachers and world reformers. Surely, too much cannot be said

in favor of ethical culture. Growth is a necessity to the realization of man's higher possibilities, *but one must be born before he can grow*. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The natural man can be developed to a high state of intelligence and morality by culture, but in order to become a spiritual being, he must be born of the Spirit and receive *spiritual* culture. We can no more culture ourselves into the spiritual kingdom than we can culture a vegetable into an animal.

The Natural vs. The Spiritual

The higher life revealed in Jesus is a spiritual life and consciousness. The natural man is spiritually inert. He cannot perceive spiritual realities, facts, and phenomena. He has no spiritual consciousness. He may be highly intellectual and moral, he may even be clairvoyant and clairaudient, a psychic, or medium, and yet be spiritually inert. Before he can enjoy spiritual life and consciousness he must be quickened by the Holy Spirit. As the natural life and consciousness are the gift of heredity, so the spiritual life and consciousness are the gift of the Spirit and can be gained in no other way.

The Factors of Evolution

As indicated in a former lecture, evolution is brought about by heredity, growth, and transmutation. By heredity each form of life reproduces itself in its offspring; by growth each generation matures its inherent nature, and through the struggle

for existence adds something to its inheritance to be transmitted to the next generation; by transmutation a lower order of life is lifted to a higher plane. Each of these three factors is limited to the performance of its specific function and cannot do the work of the others; therefore it is irrational and non-scientific to attempt to make man Christlike, a spiritual being, by good breeding and ethical culture.

God Is Not Mocked

We cannot get away from the fact of sin and the necessity of regeneration. To say that we are Divine, that sin is unreal, or that we have not sinned, does not alter the facts. We may affirm a thing until it becomes an auto-suggestion so that we not only believe it but in a sense realize it as a truth, but this does not make it true. I knew a man who said he was a spiritual being, a child of a spiritual Father, that God was his life and therefore he did not need food; that hunger was a delusion of the senses, a false testimony of mortal mind. He lodged this suggestion in his sub-conscious nature so that after the third day he felt no sense of hunger and went about his work rejoicing in his "demonstration." But he lost flesh and starved to death, just as fast as one would without any such suggestion.

The same law applies to sin. It is a reality. Its penalty is death. No soul is free from sin until it has been healed by Christ and regenerated by the Holy Spirit. We may deny sin; we may hypno-

tize ourselves by auto-suggestion into a disbelief in its reality; we may "demonstrate" over its "claims," to where conscience, like hunger, no longer declares the truth; but the soul that has sinned will starve to death for the want of God. Beloved, be not deceived, God is not mocked, and what He has declared through His Son Christ Jesus and revealed through prophets and human experience in all ages, *cannot be set aside by human affirmation. Sin is a fact.* REGENERATION IS A NECESSITY.

Mentally Acknowledge the Fact

The first step then, in the regenerative process, is the realization of its necessity. We should mentally concede the fact that we are unlike Christ, that we are spiritually dead and by nature alienated from God. We should admit that we have sinned and have lived according to the law of the senses, in violation of the law of the Spirit. Why is the realization of these facts essential? Because no man will seek regeneration until he sees its necessity. No man will seek to be saved, until he feels that he is lost. No man will flee from sin, until convinced and convicted of the sinfulness of sin. No man will seek God, until he realizes his need of Him.

The consciousness of our having sinned and the mental acknowledgment of our need of regeneration, are sufficient proof of our having successfully taken the first step toward the kingdom.

Repentance and Conversion

The second step in the regenerative process is re-

pentance and conversion. Experimentally, repentance and conversion mean an intellectual concept that an error has been committed, and a turning around therefrom; a whole-hearted sorrow for the error and a reversing of the emotions from the wrong to the right; a volitional change from willfully doing wrong to a will that is determined to do right. As the mind of man is composed of intellect, will, and emotion, so repentance and conversion, to be complete, must include a reversing—a turning around—of these three factors. The intellect is changed from a wrong belief to a right belief; the heart, or emotions, from a wrong love to a right love, the will from a wrong course to a right course. To make conversion and repentance complete, cease disbelieving in God and believe in Him; cease loving what is evil and love only the good; cease doing or willing to do what is contrary to God's will and will to do His will.

Why Is Repentance Necessary

Why is repentance necessary? Because it is a psychological law that when two natures have been alienated by error on the part of one, no matter how fully the wronged one may forgive, harmony cannot be restored until the erring one repents. If I have wronged my father, and he, in the goodness of his heart forgives me, but I remain rebellious and willfully perpetuate the wrong, his forgiveness is lost on me and utterly fails to make us one; but as soon as I repent and accept of his forgiveness, we are united and harmony is restored. Now man

is the erring child. God through Christ has forgiven, but His forgiveness is lost on us as individuals until we repent and accept of His forgiveness; then it becomes effectual and harmony is restored. Repentance, then, is a psychological necessity for the restoration of harmony between God and man.

The Proof of Repentance

How may we know that we have repented, are converted, and have been forgiven? We know that we are converted mentally, when we have turned from error to truth; from disbelief in God and His promises to belief in Him and the validity of His promises; from faithlessness to faithfulness. We know we are converted emotionally, when we have ceased loving evil and love God with all our heart. We know we are converted volitionally, when we will only to do His will. We know that we have repented by a willingness to make restitution. A scoffer once said, "If Smith beats Jones out of $10.00 and then repents, what good does his repentance do Jones?" The answer is, if Smith truly repents Jones will get his money back with interest. If we have wronged a child, a companion, a neighbor, or a competitor in business and truly repent, we will confess our wrong, ask forgiveness, and as far as possible make restitution regardless of cost or humiliation.

Again, if we have truly repented and are ready to accept God's forgiveness, we will be willing to forgive everybody that has wronged us. Notice, I

said we will be *willing* to. I did not say that we could, for until Christ has healed us from sin and the Holy Spirit has regenerated the heart, we may not be able to forgive or love our enemies; but the proof of repentance is a willingness to forgive and to make restitution. In the unregenerate life, we have robbed God of our love, our faith, our belief in Him, and service to Him. If we have truly repented, we will be willing to make restitution to Him by giving what we have denied. If we are not willing to stop doing wrong, to forgive our enemies, and to love and serve God, we have not fully repented, and the second step in the transitional process has not been successfully taken. Beloved, if you have not repented deep enough to make right with God and man, stop right where you are and go to bedrock, for you will never realize the kingdom of heaven within you until you have gone to the bottom and dug up the last sin and asked God's forgiveness.

The measure of repentance is the measure of forgiveness. He who has not repented enough to make restitution to God and man has not repented enough to accept God's forgiveness.

Believe in Christ

The third step is, believe in the Lord Jesus Christ as the Son of God—the Way, the Truth, and the Life—who by His death paid the penalty of sin and made possible the gift of eternal life to all men. (The atonement will be more fully considered in the lecture on "The World's Redemption.")

Why must we believe this? Aside from dogma, why is it necessary to believe in the atonement, or Divinity of Christ, in order to enter His kingdom? Because all men have sinned, all men are hereditarily out of harmony with God, spiritually dead; and therefore must be healed of sin and quickened by the Spirit in order to be spiritually alive. Christ is the healer. He alone has the power to destroy the effects of sin and make us whole. Until sin is destroyed, the Holy Spirit cannot quicken us spiritually nor regenerate us. Christ, therefore, is the Way to wholeness and eternal life. He is the Truth. What truth? The truth of the divine incarnation, whereby man is to be redeemed. He is the Life. What Life? The spiritual Life, which is to heal man from every sin, regenerate him soul and body, and make him immortal. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." This marvelous statement presents one of the sublimest facts in the universe. Belief in Christ is necessary, because, until we believe, we will not receive, and unless we receive Him, we are subject to the law of sin and death.

Proof of Belief in Christ

What is the proof that we have received Him? His character will become manifest in us. We will love everybody. We will not only be willing but able to forgive our enemies. Not only willing, but able to accept and realize God's forgiveness, the

consciousness of which will fill us with peace and joy. We will have the witness of the Spirit with our spirit that all is well. Mentally, we will believe and have faith in God. Emotionally, we will love God and whatever is good. Volitionally, we will strive to do His will. When we have these experiences, we have positive proof that the third step in the regenerative process has been successfully taken.

Water Baptism.

The fourth step in becoming an initiate is to be baptized in the name of the Father, the Son, and the Holy Spirit.

Why? What efficacy can there be in water baptism? What has that to do with man's spiritual life? Why not leave out this ancient custom? Water baptism is a part of an initiative process, a symbol of the washing away of sin and the restoration of the normal life. Whatever else it may signify it is a physical means of expressing a psychological change. It is an external sign of an internal reality. It is conducive to the spiritual change it symbolizes. There is nothing irrational or far-fetched in this. We are constantly producing and experiencing subjective states by objective means. You meet an old-time friend on the street; he has been away on a vacation for months; you know you love him; you know he loves you, so what's the use of any physical demonstration? Just pass him on the walk as you would a telegraph pole; ignore him; do it again. He wonders what

has gone wrong with you and is soon indignant. Your bond of love and friendship is broken. Is that the way you greet your friend? No; when he is half way up the block you get sight of his familiar form and begin to smile; you seize his hand when you meet, and while you shake away with one hand, with the other you pat him on the back and say, "Old fellow, how's everything coming with you? Hope you had a good time." While you are going through this process, he is doing the same thing. After five minutes of this physical manipulation and demonstration, you part. What are the results? By a purely physical means you have acquainted each other with your inner emotions. You have expressed something and have received something. By this experience you are rebound one to the other. Now, water baptism is a way ordained of God whereby man expresses his willingness and desire to be one with God, and whereby God acknowledges that willingness and places upon man the seal of forgiveness and the crown of eternal life. If man is not sincere, then the ordinance is wholly ineffectual and becomes sacrilege to him who enters it; but if he has repented, believed in Christ, and is willing to accept of God's forgiveness and henceforth live the higher life, then it becomes effective as a final step toward regeneration.

Proof of the Efficacy of Baptism.

What is the proof that baptism has had its true significance? A changed life—a Christian character. If we have met all the conditions, we will

henceforth walk as initiates; mentally, we will believe in and claim God as our Father and Christ as our Saviour; volitionally, we will strive to do His will in thought, word, and deed, making our will constantly subservient to His; affectionately, we will love Him with all our hearts, our neighbors as ourselves, and make this divine love the motive of action, the rule of conduct, and the source of life.

Within the Gates

Friends, have you this evidence? Then you are an initiate—a Christian. You have successfully taken the four steps whereby man enters the kingdom of heaven. You are within the gates, and henceforth should claim all the rights and enjoy all the privileges of a child of God. This does not mean that you have reached the goal of religion. Far from it. You are only an adopted child, a babe in the kingdom, just ready to begin to grow, just where you can feel the first sensations of the higher life. Being adopted into God's family does not make us perfect sons and daughters. An adopted waif at once becomes a member of the family adopting it. It takes the family name and lives in the home; but its untrained mind, perverted emotions, and undeveloped tastes, make it much unlike the family. But if it have a plastic nature, is willing to learn and obey, it will soon become like the family in which it lives. We are all waifs by nature. As initiates, we are adopted into the household of God. Our ignorance, our ungoverned appetites, and our rebellious wills make us

very unlike our Father and Elder Brother. But if we are apt to learn and willing to obey, if we strive to know the truth, and open our hearts to Christ's love, we will grow like Him.

Arrested Growth.

The mistake made by many of us in becoming Christians is, that we stop with the first four steps. Having been converted, baptized, and professed saving faith, we cease our efforts and are content to live just within the gates. We join the church and "settle down," whereas it is our duty, as well as privilege, to "settle up." We need a new concept of Christian living. We need to understand that there are higher heights possible for us all. We need to go on toward perfection, in faith believing that it is possible for man to become Christlike.

Come Up Higher

One summer, while camping on the Pacific Coast, three little children went down from our camp to play on the beach. Back of them was a low place through which the tide flowed before covering the bar on which they were playing. It was time for the tide to come in. The children were busy with their shovels, buckets, and shells, building little sand houses, cities, and tunnels. A man going by on the bluff far above them put his hands to his mouth and called, "Come up higher, children; the tide is coming in. Come up higher, children, the tide is coming in." One little tot obeyed the call, and with her bucket and shells started home and was soon on the bluff. The others remained at their

play. One said, " 'Taint near time for the tide to tum in, I'm doin' to build anover tunnel." Soon the incoming tide swept around the bar, cutting them off from the main land. Hurriedly gathering up their playthings they started for the bluff. When the tide swept out, one tried to run across the low place, but she was caught by the waves. A passing fisherman, seeing her peril, rushed down and rescued her. The other child, frightened by the screams of her playmate, ran frantically into the water and was swept out by the undertow. Three days later her little body was picked up from the beach, where the tide had left it.

The Tide Is Coming In

How many of us are busy, engaged with the building of our little sand houses of thought, business, or domestic duties! But listen! The Spirit is calling to the church, "Come up higher, children, the tide is coming in. The tide is coming in." The first of these children typifies those who hear the call and come up higher. The second child represents those who are devoting all their lives to material ends and depending upon Christ, the Great Fisherman, to rescue them, at the last moment, from the Tide of Sin, when Jordan rolls between them and eternity. The third needs no comment, for the lost are never reckoned in the Lamb's Book of Life. *"Come up higher, children, the tide is coming in.* THE TIDE IS COMING IN!"

The Initiate

The initiate in the kingdom of heaven, the man

who has passed from death unto life, is at the threshold of a new existence. If he would become a God-man, and realize the highest possibilities of the Christian life, he has yet three steps to take. These three steps are more difficult to understand than the others we have been considering. The orthodox Christian readily comprehends repentance, belief, forgiveness of sin, and baptism into the kingdom; but it is from this point on that the church has failed clearly to perceive or make plain the way of attainment.

Be Quickened by the Spirit

The first step in the upward way of the initiate is to be quickened by the Holy Spirit, regenerated by His power and transmuted to the spiritual plane. This quickening and the regenerative process begins with the baptism of repentance. Therefore, the first step for the initiate is to recognize the Holy Spirit as the source of his life, who is to feed his spiritual nature, strengthen him, and transform him. This transformation includes three factors: an intellectual concept, a volitional act, and an emotional expression. The intellectual concept is this: Christ, having made the soul whole, the image of God is restored; therefore, the initiate should think of himself as a spiritual being, made whole and holy through Christ. He should hold that the old man has passed away; that the new, the real, the eternal, the divinely spiritual man, is the one reality, his real and only self. His volition should correspond to this spiritual concept of himself. It should be

his will to do the will of the Father, not only in a negative sense, but in a positive sense. Not only should he be willing to obey and live in harmony with the divine will, but he should assert his will in accordance with the divine will that it may become potential in overcoming evil and manifesting good. The emotional expression consists in loving God with all the heart, mind, and strength, and the neighbor as the self. This love must be positive, not a goody-goody, good for nothing, passive love, but an active, aggressive, positive, out-going love, a love that forgives and gives life to others.

This process, if persisted in, will accomplish much. It will make possible the regeneration of the whole nature. The intellectual vision of the perfect image—the spirit-man—whom God has pronounced good, the persistency of the will in harmony with the divine will, and the outflowing of the love as an instrument of the divine love, will enable the Holy Spirit to do His perfect work in the regeneration of the man.

The Line of Least Resistance

All forces move in the line of least resistance. Students of physics understand this. Civilization found its way across our continent, and the country was built up along the waterways, along the line of least resistance. Truth travels in the same way. Minds that are most susceptible form the best conductors. The Holy Spirit never violates this natural law. His work is done in the line of least resistance. To the degree that we yield to

Him, does He occupy us. To the extent that Adam surrenders, Christ commands. The grafted tree was not all grafted, and the limbs that were not grafted still bore gnarly, sour fruit. So it is in us. Whatever we occupy, in our unregenerate state, the Spirit cannot occupy. Any appetite or passion, any part of our mind or emotions that we refuse to give up to God, remains unregenerate and bears its sour fruit in character. So in taking this first step, it is very necessary that we give up all our faculties, emotions, energies, and volitional powers to the Spirit, that He may regenerate and transform them.

The Proof of Spiritual Quickening

What is the proof of spiritual quickening?

First: The intellectual concept of the spiritual man, which was only an objective image, will become a subjective reality; and the man will be conscious of the great fact that he is a spirit, the image of God; it will no longer be a mere belief with him, but a reality. Second: When the will is completely regenerated, it will harmonize perfectly with the divine will; resulting in an increase of power. Third: There will be a love so strong, so deep, so impersonal, that the man will be conscious that his little, narrow, personal, petty affections have passed away, and that a great, divine love, that loves everybody and everything and sees only the good has taken its place.

This growth in grace, this larger consciousness of Christ formed within, this aggressive goodness, de-

sire and power to do the divine will, and this impersonal, unselfish love to God and man, constitute the proof of regeneration and that the first step in becoming a Master has been taken.

The process of regeneration is fast or slow according to our knowledge of the truth, our willingness and capacity to surrender to the Spirit, and our love to God. Some can meet all the conditions in a very short time and are quickly regenerated. Others, not understanding the law, labor long and accomplish very little. Being unable to get self out of the way, the Christ-life fails to develop within them.

Receive the Holy Spirit

The second step in becoming a Master is to receive the Holy Spirit in *person*—the baptism of the Holy Ghost as did Christ, the apostles at Pentecost, and many others in modern times.

To receive the baptism of the Holy Spirit three things are necessary. First: A mental recognition and acknowledgment of Him as a *person* having all the characteristics of personality, the personal manifestation of God. Second: A volitional surrender of the self—body, soul, and spirit—to this Divine personality. This surrender must be *unconditional.* It must include all that we are; all that we have of worldly possessions, friends and loved ones, appetites, tastes, and talents, and even life itself. In short, we must give Him everything, withholding nothing from His power and influence. Third: Having made the unconditional surrender,

we should pray the prayer of faith, asking God in the name of His Son that, according to His will, the Holy Spirit may come in and forever possess us. Having prayed the prayer of faith, we should lovingly trust God to make His promise good in the gift of the Spirit, and *at once begin praising Him for having done so.* By mentally acknowledging the abiding presence of the Spirit; by ignoring or denying the self, and holding the will absolutely amenable to His will; by lovingly trusting, and earnestly praising God for the gift of His Spirit, we comply with the conditions which make possible His abiding presence and manifestation in us.

Proof of His Indwelling

How may we know that we have received the Holy Spirit in person? First: By His fruits—by an increase of power, of love, and of wisdom, by the consciousness of a closer relation with the Father, by a realization of freedom from the rule of the carnal self, by a spontaneous willingness and desire to do the will of the Father in serving others. In short, the first proof of His incoming and abiding presence is, that He will do through us the works of the Father, manifest His power for righteousness, His wisdom in service, His love and charity in giving and forgiving. Second: Most persons, though not all, who receive the Holy Spirit, either at the time of His incoming or later in their experience, become conscious of His presence, which consciousness fills them with an unspeakable joy and "a peace that passes all understanding." Some

are able to hear His voice, hold communion and talk with Him in the same way that those endowed with clairvoyant and clairaudient power, telepathically communicate with others.

The Voice of the Spirit

Comparatively few persons hear the voice of the Spirit, nor is it an essential phenomenon or a necessary evidence of His indwelling. Few of us are sufficiently clairaudient to hold telepathic communication with our friends. We are all susceptible to impression, but seldom do these impressions take form in words with sufficient clearness to become a definite message or communication. Few of us are psychic enough to perceive the presence of a disembodied spirit. The spirit of Moses, Paul, or Lincoln might be with us here but we would not know it. So the Holy Spirit may be present and abide with us for some time without our hearing His voice or perceiving His presence. But if we constantly recognize Him mentally, hold the will subject to His will, and lovingly trust Him with our lives and all we have, He will reveal Himself unto us according to the peculiarity of our temperaments.

Consciousness of His Presence

Having complied with the conditions for receiving the Holy Spirit and prayed the prayer of faith, we should not wait for the phenomenon of feeling, the consciousness of His presence, or the hearing of His voice. These require capacity on our part. The deaf have no right to deny the existence of sound because they cannot hear. The blind should

not question the testimony of others, because they are unable to see the world of light and color. So we must not doubt the Spirit's presence because we cannot hear His voice or see His form. No, no. Our business is to comply with the conditions. We need to mentally accept and lovingly receive Him; remain amenable to Him; praise God for His incoming and abiding presence; and soon *He will develop in us the capacity to perceive His presence, hear His voice, and enjoy His companionship.*

Friends, remember that only spirit can discern spirit; that our physical senses perceive only physical vibrations; our psychic powers perceive psychic phenomena; our spiritual powers, spiritual phenomena. Therefore, not until these spiritual powers have been quickened and developed by the Holy Spirit, can we perceive spiritual things and hold communion with God. Let us go on then, in faith believing, "as seeing Him who is invisible," until He has so endowed us with spiritual perception that we can see Him "face to face."

A Psychological Law

The relation and influence of the Holy Spirit can be made plain by a simple illustration from experimental psychology. It is an established fact, that when two persons are *en rapport* they influence each other to a greater or less extent. They telepathically communicate in some degree their thoughts, feelings, and desires, thereby modifying the stream of consciousness in each other, and exerting an influence over mind and character. Also, that if one

completely surrenders his mind and will to the other, the other can take possession of the surrendered life, obsess it, transfer his personality to it, and manifest his will, desire, emotions, thoughts, and character through the controlled. This is possible, however, only to the degree of the surrender and amenability of the controlled. Now, the Holy Spirit is a person, having all the characteristics of personality. After we have been healed of sin by Christ, the Spirit, working through our spirits, strengthens us, guides us, impresses and inspires us, alters our emotions, modifies our wills, and, by His *influence* transforms and regenerates us. When this regenerative process is complete (which may take but a moment, an hour, a day, a year, or an age according to our amenability), so that we are whole and holy, if we meet the conditions, and pray the prayer of faith, He will come in, in *person;* take possession of us, make our bodies His temple, our lives His instrument, and *manifest Himself through us in doing the will of the Father.*

He is More than an Influence

Very few receive the Holy Spirit in person. Most Christians know Him only as an influence. This unfortunate condition is due partly to a defective theology, but it is more often the result of our unwillingness to meet the conditions whereby we receive Him. It is unwise to follow teachers who have only book learning. No amount of intellectual training will enable one to interpret the things of the Spirit. What Christ received on the day of His

baptism, what His followers received in the Upper Room on the day of Pentecost, is the privilege of every Christian willing to leave the world of sense and wait in the Upper Room of the soul, in prayer and fasting, until the Holy Spirit shall come in. Friends, be not deceived by the wisdom (?) of men; the Holy Spirit is more than an influence. He is a person. Operating through man's spirit, He suggests, inspires, and by His influence transforms us; but having done this, He awaits the invitation to transfer His personality to us and thereby make us Masters, not unlike Jesus, the Christ.

Our Spiritual Guest

The Holy Spirit never violates the freedom of the human will. He possesses, only to the degree that we surrender. He occupies, only where we have vacated. Moreover, He is a guest, and the very moment we claim an appetite, feeling, or thought for ourselves we can have it back. He will vacate any part of the house we insist on having. Yes, we may even so far dismiss our guest as to become largely selfish and possibly degenerate again. So the gift of the Holy Spirit, even His presence in person within, are not abiding except we remain absolutely subservient to Him. Because of this, many who have once enjoyed the wonderful experience termed "sanctification," "the second blessing," "the gift of the Holy Ghost," etc., have found the experience was but temporary; that the angel failed to abide. God has wonderful respect for the freedom of the human will, and never chains, limits, or compels, but

allows man to choose. Wise is that man who chooses to let God be all in all.

The God-man

The third step in the spiritual kingdom is the active manifestation of the God-man. When the initiate has taken the first step in the higher life, so that regeneration is complete, and the second step, so that he has received the Holy Ghost, he becomes a Mystic, a Master, a God-man. If the Master is to retain his divinity, he must manifest the divine life. He must consecrate all he is, has, or ever expects to have, to God. He must give every power of his being, faculty, feeling, and sentiment to the service of the Spirit. He should claim no life apart from God's life. He should strive to think only God's thoughts, do His will, manifest His love, and thereby become the instrument of the Spirit, through which truth, power, and love may be made known to man.

The Holy Spirit is here to do the will of the Father in the redemption of man and the establishment of the kingdom of heaven on earth; therefore, He will not stay long with anyone engaged in any other business. If you would retain Him, His interests must be first. This does not mean that to live the life of a Master we must withdraw from the ordinary vocations and activities of life. Far from it. It means rather, that we must be the medium of the Spirit in all our relations to others, that He may do His work through us. We become Masters and

retain the gift of the Spirit, not by entering a cloister, or living the life of a recluse, but by entering the hearts of men and living the life of a saviour.

The Wisdom of Jesus

Jesus Christ was an occultist, the wisest of the wise. He knew the laws of spiritual growth. His Sermon on the Mount seems very impractical to the unregenerate mind. It has no place in the competitive system of today, but it is the Magna Charta of the spiritual kingdom. Its teachings form the commandments of the higher life. It is the way of a Master. Interpreted by the Spirit, it is a revelation of the highest wisdom.

Sell What Thou Hast

The way for us to become Masters is plainly indicated in Christ's conversation with the rich young man. The Master said, "Go and sell that thou hast and give to the poor." Why? Because the poor needed it? Yes, but more especially because the young man was in need of treasure in heaven. Life grows by giving. A man's true worth is measured not by what he possesses, but by what he has honestly acquired and given away.

Young man, would you become a Master? Go sell what you have and give to the poor. You may have no money with which to "feed the hungry and clothe the naked," but you have strength and the weak ones of earth need protection. Christ did not say, "Sell what you have not" but "sell what you have." Do what you can. Give what you have to

the world of wealth, brawn, or brain; render the best service you can in some worthy vocation, and your capacity will increase; you will have treasure in the depths of your soul—the kingdom of heaven.

Young lady, possibly you have neither money nor strength, but you have love. God has planted a little flame, lit from His own great heart, within your heart. The world is dying for love. Go sell what you have and give to the poor. Put your arms about that unpopular girl, whose crude mannerisms, plain face, or indiscretions have made her a neglected one. Go love her; share with her your culture, your refinement, your purity, your love; empty your heart's richest blessing upon her and God will fill it again, even to overflowing. It will become larger and larger, until after a while you will have a great heart throbbing in unison with the Divine, sympathizing with all mankind, loving everybody.

Professor, you say you are not a lover, just a student. Your brain is so full of ideas. Go sell what you have and give to the poor. The world is groping in darkness. Superstition stalks abroad. Satan ensnares the ignorant. Declare the truth. Enlighten the dark places about you. Dispel superstition. Vanquish the shadows in which Satan hides. For every thought you give out, two will come in. For every revelation you make, greater revelations will be made to you. Soon your mind will become the instrument of divine wisdom and

great truths flashed from the eternal throne will flood your soul.

My dear old friend, you say you have neither money, strength, young life's love, nor wisdom. You feel that you can do nothing to enlarge the kingdom or to increase human happiness. O, how mistaken! You have seen much of life. Pain and experience have long been your teachers. You have outgrown selfishness. You have learned the lessons of forgiveness and the power of kindness. Go sell what you have and give to the poor. Give us your forgiveness. Give us your experience and the lessons you have learned. Give us the sweetness of your life from which all bitterness is gone. Enrich us by your council. Inspire us with your spiritual vision. Let us feel that you are standing in the presence of two worlds—in the shadow of a departing day—in the dawn of eternity's morning. Make your presence a benediction to our lives, and some glad morning the angels will come and lift your soul a little higher, to where you can see the glory world. Then shall the radiance of your life warm our hearts and illumine our souls long after you have passed out of sight.

The Law of Compensation

The law of compensation is as unerring as the law of gravitation. Whatsoever we retain and hold for selfish ends dies with us. Whatever we give out to others accrues to us and becomes an integral part of ourselves. "He that would save his life shall

lose it, and he that would lose his life for my sake shall save it," is a psychological statement which may be demonstrated every day. To grow in God's wisdom, we must express whatever truth He gives us. To grow in power, we must manifest the power we have. To grow in grace, we must manifest the divine love. By making ourselves the medium of the Holy Spirit, permitting Him to use all our faculties, feelings, and emotions, we will grow in strength, wisdom, and love, until, at last, we shall become a great, divine personality, a true Master.

A Vision of the God-man

Once upon a time, Giant Strong, by the power of his physical strength, climbed the stairs to the door of heaven and rapped at the door. The Lord said, "Who is there?" And the giant replied, "Giant Strong, king of athletes. I have outdone all others on earth in physical strength and have come seeking admission to heaven, that I may compete here for the prize in higher athletics." The Lord said, "Only that physical strength that has been used to protect the weak ones of earth can enter here. Go thy way, foolish giant."

The disappointed giant returned to earth, saying, "Money is power and by my strength I will make money. By my money I will enter heaven and live in a palatial mansion on the golden boulevard." He went to work and accumulated a vast fortune. He became a multi-millionaire. Once more he returned to the door of heaven, and the Lord said, "Who is

there?" "Millionaire Rich-man, owner of great wealth, O Lord. I have come prepared to purchase the finest palace in Millionaire Row." But the Lord said, "Only the riches that have been used in feeding the hungry, clothing the naked, housing the poor, instructing the ignorant, and lifting the burdens from the toiling multitudes; only the gold that has been coined into character and wrought into human life, can enter heaven. Go thy way."

Mr. Rich-man returned to earth, saying, "I know what is needed, heaven is made up of dominions, thrones, and kingdoms, and I will be a king." So he used his money, and bought legislation, prestige, and preference, until he was a self-crowned king. Dressed in the robes of royalty, and wearing the scepter of power, once more he approached the door of heaven. And the Lord said, "Who is there?" "Sovereign of the earth," replied the king. "Ruler of many nations. I have come to claim a place among thy rulers, that I may have dominion over one of thy kingdoms." But the Lord said, "Only that kingly power that has been used in service, in the administration of justice, in the extension of mercy, and in the giving of freedom to enslaved mankind, reigns here. Only those crowns that have been willingly laid down to be used as stepping stones for struggling humanity enter heaven. Go thy way, O king!"

The humiliated king said, "I know what is needed. It is wisdom. Knowledge is power. Wis-

dom is greatness. I will yet enter heaven. I will study. I will be wise." Long and patiently he pored over books of science and philosophy, ethics and religion. When his brain was stored with the wisdom of men, he rapped once more at the door of heaven, and the Lord said, "Who is there?" "Professor Wiseman, dean of the College of Learning," said the professor. "I have come seeking entrance to the higher schools of thought. I hope to become a teacher in the celestial realm." But the Lord said, "Professor, only that knowledge that has been used to instruct the ignorant, to banish prejudice, and to enlighten the sons of men; only that wisdom that has been transformed into acts, instilled into life, and found expression in goodness, can enter heaven. Go thy way, Professor."

Now the Professor was discouraged and he withdrew himself from the walks of men. He entered a cloister and became a monk. He renounced the world, with its pomp and style, its glitter and gold, its ambitions and achievements, its pleasures and profits, and gave himself up to prayer, fasting, and meditation. After many months of seclusion and self-renunciation, dressed in his monkish robes, he climbed to the door of heaven. And the Lord said, "Who is there?" "Thy worthy monk, O Lord. I have come seeking an entrance into the home of the redeemed. I would claim my place with the Lord's elect, and henceforth devote my time to praising thee, and singing the glad songs of Zion." But the

Lord said, "Only the self-renunciation that is born of love; only the prayers that are followed by works; only the faith that is wrought into action; only the goodness that is made manifest to men; only the righteousness that is used in making the world right; only the devotion that is expressed in service, can enter heaven. Go thy way, monk."

The monk returned to the earth, threw off the musty robes of the monastery and went to work. He taught men the plan of salvation, the law of repentance, the forgiveness of sin, and the life everlasting. He painted with glowing colors the reward of the redeemed and pictured in lurid flames the state of the damned. He became a great preacher and was exalted among the men of his time and his church. Having reached his ideal, once more he climbed to the door of heaven. And the Lord said, "Who is there?" "Reverend I. M. Goodman, D. D., Bishop of the Church Militant. I have added many members to thy church, O Lord, and have come to claim the reward of the faithful." The Lord said, "Bishop, thou hast fought a good fight and thy crown of glory awaits thee, but he who labors for reward, even though he preach the gospel, is still actuated by selfish motives. Only when you are willing to lay down your life in service with no thought of reward; only when the desire for personal salvation has been lost in a passion for saving others; only when your love is large enough and holy enough to include all mankind and you are will-

ing to die to save the vilest and the lowest of the race, will you have the spirit of Christ. Bishop, only when the last sin-cursed soul has been redeemed, Paradise restored, and love rules the world, can my servant rest in peace. Go thy way, Bishop."

The Bishop was bewildered. For days he sat in solitude, meditating upon the motives that had prompted his life and the motives of Christ. One night the Holy Spirit penetrated the gloom of his soul and revealed to him the heart of the Master. By the light of the Spirit, he saw the difference between a man laboring for a reward and the Master, who, taking no thought of Himself, so loved men that He lay down His life in an effort to help them. The vision transformed him. In the depths of his soul he cried, "O Father, I am weak and unworthy, but give me Thy Spirit that I too may become a Master!" But the Voice said, "Are you willing to pay the price?" And immediately there appeared before him a rude cross. And the man said, "Yes, Father, not in my own strength but in Thine." In loving sacrifice he nailed self and all he possessed to the cross. Having passed his Calvary and buried self, he arose as a Son of God and went forth in the power of the Spirit to do the will of the Father. With his vast wealth, he fed the hungry, clothed the naked, and lifted the burden from toiling millions. By his kingly power, he established courts of equity, where love and justice, right and mercy, settled the differences of men. By his superior wisdom, he taught the multitudes. He revealed the

law of the Silence, the secret of communion with God, the way of attainment, the necessity of self-renunciation and the joy of unselfish service. Gradually he communicated his wisdom, his love, and his life to his fellow man. A new social organism was established. Old things passed away and all became new. Greed, war, vice, and crime were no more. The great social, national, and international problems were all solved by the death of selfishness and the resurrection of Christ in the hearts of men. Earth had realized the vision of the man of Galilee, for His kingdom had come.

When the God-man had completed his work, an angel called, and touching him said, "Come up higher." But the man said, "Nay," and pointing to a deep, dark valley filled with a dense smoke, he said, "I must go yonder. There is suffering there." Leaving the angel, he entered the valley which was filled with the decarnate souls of erring men and women, seeking pleasure through the senses but finding only pain, looking for life, but approaching eternal death. Among these he labored and toiled, overcoming evil with good, curing vice with virtue, destroying the serpents of error by the power of truth, taking upon himself the sins of profligates, drunkards, and criminals, and healing them by his life-giving love, until he had cleansed and redeemed the last erring one. As the smoke cleared away, a great multitude of liberated souls marched forth filled with eternal life.

Once more the angel called and said, "Brother, come up higher, the angels love thee." But the man

pointed to a black spot in the center of the valley, out of which the smoke was still rising. The fumes from this pit were very enticing to the senses of man and if allowed to arise would lead thousands into the Valley of Sensuous Pleasure only to stupefy and at last destroy. Thanking the angel for his invitation, he went alone into the pit, and by his tears quenched the fires of hell; with his consecrated breath, he breathed eternal life into those dead in sin. These quickened souls arose from the pit and followed the marching multitude out of the valley, up the steeps, into the Promised Land—the Paradise of earth's redeemed.

The God-man having overcome death by the sacrifice of his life, having reclaimed hell with his love, having witnessed the last sin-cursed mortal redeemed and the world filled with joy, lay down in the purged pit and fell asleep. As he slept, the halo of his soul flooded hell with a light brighter than the noonday sun. In the glory of this light, he had a vision. He saw that the hell he had redeemed was the vestibule of heaven. That he was already within the pearly gates. The music of the angelic hosts thrilled him. Above the chorus, he heard a voice saying, "Thou art my beloved Son in whom I am well pleased. Enter thou into the joy of thy Lord. See! earth has become heaven. The souls of all men are purified, and God, thy Father, is glorified." And the man awoke, and lo! *his vision was a reality!*

GOD, FAITH, AND PRAYER

INTRODUCTION

God is here, let us recognize Him. Let us dismiss for one hour from our minds all thoughts and consciousness of self and things and live in the presence of the Most High. Words are meaningless when applied to spiritual realities unless animated by the Spirit. Life is what we need and life can come only from Him. Christ did not write out a religion for He knew that love—the soul of life and religion—could not be communicated in manuscripts. He revealed the heart of God, flashed His ideal upon the sky of human intelligence, and then vanished from sight, that the Holy Spirit might come and embody the ideal in man by begetting in him the life of Christ. Friends, while we reverently hold converse together about these great themes, let us remember that He alone can infuse them with life and make our meditations helpful.

Fundamental Propositions

There are a number of fundamental propositions that I desire to fix in your minds before taking up the subjects of faith and prayer. Some of these propositions have been presented in preceding lectures, but their repetition in a condensed form I trust will tend to give us a stronger foundation on

which to build our faith and prepare us for more earnest and effective prayer.

The Reign of Law

Law reigns. Cause and effect are inseparably related. This is as true in the mental and spiritual realms as in the physical. Things do not happen by chance or caprice in the realm of mind any more than in the realm of matter. Every physical change is the *inevitable* result of the conditions involved. The same is true in mental and spiritual things. Every thought, every decision, every act is the inevitable result of the laws and forces involved. Every manifestation of the Spirit, every inspiration, every answer to prayer, or expression of spiritual power, is as truly governed by law, as are the changes wrought in chemistry, light, heat, or electricity. The physical world is more simple than the mental or the spiritual, and therefore it is easier for us to trace the relations of cause and effect in the realm of matter than in the realm of mind or spirit, but these relations are no more fixed and unerring.

Cause and Effect

Cause and effect are the equal of each other. One is neither greater nor less than the other. We sometimes think they are. To illustrate: Up in the mountains of Oregon a cricket, in taking his morning exercises, upset a pebble, which started two more in motion; the two started four; the four, eight; and soon a great avalanche of rock was rushing

down the mountain side. A half mile below was a dense clump of trees in which aged spruce and hemlock lifted their proud heads two hundred feet in the air; the avalanche of rock landed upon this forest, and an area of two and a half acres of earth, a hundred feet deep, slid from its foundation, causing what is known as the famous Cow Creek cañon slide. In a few hours, a lake six miles long was formed; the Southern Pacific railroad was eighty feet under water; a new survey had to be made, fifteen miles of track had to be built and the mountain tunneled; the mails were interfered with, and traffic and trade were suspended for many months. My! what a disturbance from one cricket's exercise! What a wonderful effect from so small a cause! Not so; the cricket merely upset a pebble; gravitation, the greatest physical force of the universe, did the rest. Of course, we do not know that the avalanche was started in this way, but that does not weaken the illustration. The effects were not greater than the forces operative.

Take another illustration, one that is more inclusive. One of the first families of New York City were taking their vacation in the Adirondack mountains. One night their little baby coughed a little croupy cough; this woke mamma and thrilled her with fear; then father was disturbed; a messenger was sent to the nearest station; a croup specialist of New York was called by wire; a special train was ordered out; the regular trains on the New York

Central were side-tracked; the United States mails were delayed; a wreck was caused on the freight lines; a couple who were to sail for Europe missed their steamer and thereby lost the fortune that awaited them; two United States Senators were late arriving in Washington; and a bill was lost in the Senate which affected the whole commercial world. My! what a disturbance for one croupy child to make! Yet the effects were not greater than the causes. The parents' love and fear, money and position, commanded the messenger, the telegraph lines, the croup specialist, the New York Central and its trains. These causes were equal to the effects produced.

Out of these two illustrations I would fix in your mind two great facts:

(a) The cry of a child, even though it be God's weakest child, is a small thing, but God's infinite love, the greatest power in the spiritual universe, is amenable to that cry and responsive to its needs.

(b) As in the case of the parents various instrumentalities were employed to bring the physician to save the child, so God, moved by compassion for His children, employs messengers called angels, forces natural and supernatural, means and methods, all under law, to be sure, but unlimited in capacity and power, to answer the prayer of the faintest child. Friends, it is not necessary to go outside the domain of law, system, and method to have faith in God and believe in answer to prayer.

The Source of Power

In the study of the cosmos, we find that the universe is apprehended by man on three planes: a physical, a psychical, and a spiritual; an outer, an inner, and an innermost. The spiritual is cause; the physical, effect. The spiritual is eternal, changeless; the physical is transient and undergoing constant change. The spiritual is positive; the physical, negative. The spiritual is the creator; the physical the created. The spiritual is the control; the physical, the controlled. All realities exist in the spiritual. They take form and become objectified in the physical. Forms first appear in the mental or psychical, the plane between the spiritual and the physical. "In the beginning was the Word." Now, a word is a thought form; *spoken,* it becomes potential. Thought forms materialized in the physical realm constitute the physical universe with its myriad forms. Thus the spoken Word of God became the creator and His word forms the images of the things materialized in the physical realm.

All force is primarily from the spiritual; it proceeds from the divine center into matter as undifferentiated life. It becomes differentiated in the realm of matter and returns through the process called evolution in individualities to its source. This process of involution and evolution produces all the phenomena which, in their totality, constitute the world of things—the divine manifestation.

Man a Little World

Man is a little world, a physical, mental, and spiritual epitome of the universe. In his physical nature, he embodies the elements of the physical universe. In his life and psychic nature, he includes the lower forms of life, plus the attribute of self-consciousness, which differentiates him from the animal kingdom. In his innermost, or spiritual nature, he is the image of God—a spiritual being. Through his threefold nature man is related to the threefold world of which he is a part. His five physical senses enable him to take cognizance of, and become acquainted with, the physical world, its facts, laws, and forces. His psychic nature perceives telepathically psychic forms, vibrations, facts, laws, and phenomena of the psychic realm. His spiritual nature, when awakened, perceives spiritual things, receives the inspiration of the Holy Spirit, holds communion with the spiritual realm and with God. As in the larger world, so in man, all force within him is primarily from the spirit; it takes form in the soul, and at last materializes in the physical; thus the physical becomes the objectified manifestation of the soul. The soul, in turn, is an expression of the spirit; therefore, what becomes potential in the spirit, takes form in the soul and is later embodied in the physical.

This law of the materialization of thought forms is of vital importance to faith and prayer. It is the key that unlocks the mystery of miracles. It is the

doorway to power. Man, through his spirit, is connected with God by becoming amenable to Him. His perfect image takes form in the soul and finally materializes in the body.

I. THE IMMINENT GOD

You will recall that even the physical sciences reveal the fact that we are ever in the presence of an all-pervading life principle, which is the source of all life. This imminent Life is ever potential and corresponds to our thought of an Infinite Will. This Life works by fixed laws, after an established order, toward a definite end, which corresponds to our thought of Infinite Intelligence. The end attained is the greatest good to the greatest number, which corresponds to our thought of Infinite Love. Now Infinite Will, Infinite Wisdom, and Infinite Love constitute our highest concept of an Infinite God.

God is both imminent and transcendent. We truly "live, move, and have our being" in Him. He is the source of our life, not only as creator in the beginning, but upon His Spirit we subsist, moment by moment. Our life is possible only by the inflow of His life. He is transcendent in this, that in His infinitude He is beyond our comprehension.

The Certainty of God

In dealing with God, we are dealing with an absolute certainty. We are as sure of results as when working with mathematics, chemistry, or gravity. Not that He is impersonal, like these, but that in

His personality He is so wise that He never changes His plans; so powerful that there is no limit to His capacity to do; so loving that His mercy is boundless; and therefore, when we comply with the conditions, we are absolutely sure of results. He is no respecter of persons. He has no favored ones. Whoever will build according to the law of gravity, his house will stand; and whoever will comply with the laws of prayer, of faith, and regeneration, is sure of results.

The Personality of God

If you would get results from prayer and know God personally, think of Him as a personal being. We cannot define God in His infinitude, and it is irrational for us to attempt to do so; but Christ represents Him as having all the attributes of *personality,* an ever-present, *conscious being.* Moreover, all who have received the baptism of the Holy Spirit, in ancient or modern times, and enjoyed the blessed privilege of communion with the Father, have been conscious that they were dealing with a personality. You may hold an intellectual concept of an impersonal principle, affirm it to be true until it becomes an auto-suggestion and therefore a reality to you; but this auto-suggestion will never give to your heart the experience, the conscious oneness with the Father, the personal nearness that belongs to His children. Intellectual speculations and the metaphysics of India have defined God as an impersonal principle; but *if you want results in your own heart,*

think of Him as Christ has revealed Him—"our Father."

A man's personality does not consist in body or form, in shape of features, color of hair or eyes, but in the peculiarities of his psychology; in his volitional, emotional, and intellectual powers associated together in conscious unity. Thus we come to think of God, our Father, not as a great anthropomorphic being—a huge man with hands and feet, etc., nor as a diffused, impersonal principle, pervading all nature, but as a being of Infinite Will, Infinite Wisdom, and Infinite Love associated together in conscious unity.

The Abiding Place of God

From our studies of psychic phenomena, we learned that man is a spirit, a superphysical being; that he lives in his body but is not identical with it; that he transcends his body and can live independently of it; that he can manifest all his powers of emotion, volition, and intelligence in conscious unity as an individualized personality, when separated from the brain and nervous system. In like manner, we come to think of God as a Spirit—the soul of the universe—living in and manifesting His life through the physical world, but in no sense identical with it. In His personality He transcends the physical, and in His higher manifestations is wholly independent of the physical universe, a spiritual being.

The Aura of God

Every atom of matter, every piece of mineral is surrounded by an aura, an emanation; the same is true of every life. The aura is identical with and corresponds to the nature of the mineral, or the life from which it emanates. Man's aura, or atmosphere, corresponds to his thoughts, feelings, desires, and will. It is an emanation and extension of the man's personality. The ego has its center in the body, but it radiates an influence varying according to the strength of the personality and its activities. Our aura includes our personal magnetism, our thoughts, feelings, and emotions. It is strong or weak, good or bad, according to our inner life. It becomes a silent influence and tends to produce in others mental and moral states corresponding to those existing in us. In short, it is a personal influence carrying to others our personality. In like manner, God in His transcendant nature is far removed from us, but His Spirit, the divine aura, extends through all space, carrying with it the distinctive characteristics of the personality of God. He is an influence. He is an all-diffused principle; the force back of all forces; the intelligence back of all law; the love that creates all life; but in all these, He maintains His personality, His conscious unity, *so that His influence upon the individual man and His relation to the individual soul, is personal.*

The Triune Nature of God

The triune nature of God is difficult to understand

and even when the Spirit reveals the mystery to our consciousness, we have no language with which perfectly to convey the revelation to another; and yet, if we are to get the best results and realize our highest possibilities, it is very important that we understand, in a measure at least, our relations to the Father, the Son, and the Spirit. A simple illustration may help us better to understand the Trinity. Here is Professor James. To himself, he is simply a self-conscious being. We know him as Professor James; but the professor has a threefold relation to his children. First, he is father, creator, provider, protector. Second, through his emotional nature, he is their lover; when they get into trouble he helps them out; through his love he redeems them; by his love he transforms them, and by living in their hearts, he makes them like himself. Third, he is their teacher, their instructor, their lawgiver, their inspiration. When acting in the capacity of father, the teacher and the lover are also present. When acting in the capacity of the teacher, the father and the lover are present. When acting in the capacity of the lover, the father and the teacher are present. So the three are one, but the one includes *three personalities*. Not only is he three in influence and manifestation, but he may project any one of these three as a distinctive personality in the performance of its specific function. This projected father, teacher, or lover, while a distinctive personality, is never wholly separated from the other two members

of the trinity; they are passively present in him. In like manner, the Infinite God, to Himself is "I AM that I AM," a self-conscious Being, whom we know as God. In His manifestation and relation to the world He is triune—Father, Son, and Holy Spirit; Creator, Redeemer, Teacher. We need not repeat the figure, the threefold nature and the relation of each member of the Trinity to the other is sufficiently apparent in the illustration.

Personal Manifestations of God

Man in his present state of development is limited in form, bound to time, and chained to place; but God has no such limitations, therefore He manifests Himself as He wills. To a Moses He appears in a burning bush, to another He comes as a shining light, to a prophet He speaks in "the still, small voice." Thoughts are forms, and God's thought forms fill the universe. He lives in an eternal now; He occupies all space; He animates all nature; but in His relation to man He ever mantains His threefold nature of Father, Son, and Holy Spirit. If we are to know Him personally and enjoy the higher life, we must recognize the triune God and put ourselves in proper relation to each of the three personalities. We should think of God, our Father, as creator, life giver, provider, and sustainer of our existence. We should think of Christ, first: As God's love-life incarnated in the man of Galilee, Son of God and Son of Man, Saviour and Redeemer, the Way, the Truth, and the Life. Second: We should think of Him as

an ever-present, glorified manifestation of the divine love; a mystical, invisible, incarnating personality, whose body we are. We should think of the Holy Spirit, first: As God's Spirit made manifest, the aura of the Infinite, the principle or substance of life, the all-pervading manifestation of the divine nature. Second: We should think of Him as an individualized, specialized, may I say minimized, manifestation of the Divine personality, one who is able to come in personal relationship with us as individual persons. Christ is our Healer, our Redeemer from sin; the Holy Spirit is our teacher, our regenerator, who, by recreating us, makes us Christlike, and therefore a part of the Larger Christ.

Recognize Him

To get results, recognize the Holy Spirit as the *personal* manifestation of God to you. The Father and the Son are present in Him. The risen Lord does His work through the Holy Spirit. The Holy Spirit is building and perfecting the Larger Christ in humanity, the perfect image of which was revealed in the historic Christ. To understand our relations to the Holy Spirit is all important. He is *our personal God*—the one set apart by the Godhead to deal directly with us. Our spiritual life and education are from Him. He alone makes communion with the Father possible. He alone makes the atonement of Christ a personal reality. It is His intercession that makes our prayers effectual. It is His faith that makes our faith potential. It is His

power made manifest that makes a miracle possible. Without Him we can do nothing pleasing to God, or according to the higher life; but with Him, all things are possible, according to the will of the Father.

II. FAITH

What is faith? In a general sense, faith is belief, confidence, or reliance based on conditions, appearances, impressions, testimony, or evidence of more or less validity but lacking absolute certainty.

Faith from a theological point of view includes the whole body of religious convictions held by Christians. It consists in three parts: a conviction of the truth, a loving devotion and trust in Christ, and a conforming of the human will to the divine.

Paul defines faith as "the realization of things hoped for, the proof of things not seen." (Twentieth Century Testament.) This definition reveals Paul's deep insight into the spiritual reality of things. It is a concise statement of one of the great truths of esoteric Christianity. When understood, it not only tells what faith *is,* but how results are to be obtained. It gives the underlying law whereby the marvelous achievements of faith so eloquently described by him were wrought.

Faith is a soul power, which tends to actualize and make real what is only a mental image or belief. It is a force as real, as potential in its sphere, as much governed by law, as electricity or magnetism.

It is a manifestation of the intellect, the will, and the emotions.

Faith is the upper window through which the light of heaven floods the soul. It is the central switch whereby connections are made that make possible communion with God. It is the trolley whereby man receives divine power.

Human and Divine Faith

Faith is both human and divine. Human faith is the manifestation of belief, confidence, trust—a willingness to implicitly obey the Father, a belief in His infinite wisdom and power, a childlike confidence and trust in Him. Divine faith is the manifestation of the Holy Spirit in and through man. All supernormal power is from Him. All miracles are wrought by the Spirit. Man becomes the instrument of this Divine faith, this spiritual power, through regeneration and the baptism of the Holy Ghost. He is able to exercise this power only by remaining absolutely amenable to the will of the Father and by *exercising his human faith in harmony with the Divine.*

The Life of Faith

Without faith it is impossible to please God. Without faith prayer is powerless. Without faith man is separated from the source of wisdom, the heart of love, and the fountain of eternal life. To the degree that we exercise faith, to that same degree we remove our limitations and become one with the Infinite. The Godly life is a life of faith.

The man who lives it must constantly, daily, hourly, momentarily walk, think, feel, desire, and live "as seeing Him Who is invisible."

Our Need of Faith

Since God is the author of man and his destiny, this world and its appointments, we should look to Him for everything, and believe in Him and His word as absolute and infallible. He who doubts God makes Him a liar and thereby makes himself an outcast, having neither right nor claim to the promises. Lack of faith, *doubting God, is the paramount sin of the age.* Why? Because lack of faith separates man from conscious unity with God, which separation is the supreme cause of continued evil and sin. We lack wisdom, power, life, and love because we lack faith in God. We have looked to physical means for our support, to scientific discovery for our progress, to hygiene and physical culture for our strength, to art for our æsthetic culture, to books and schools for our wisdom, to man-made laws for equity, and to a blind hope for our future life. We have turned away from Father, Who has promised all these things, and by denying Him as the one Supreme Reality, we have said, "We do not need you, neither will we trust you. We will depend upon ourselves for this life and take our chances for the next." O faithless generation! Father, how long, O how long we have wandered from Thee! By Thy Spirit lead us back to the realization that Thou art the source and constant sup-

ply of our life, that every good and perfect gift is from Thee, that all these things upon which we have been depending are but the external means whereby Thou dost supply the needs of Thy children. "O Lord, increase our faith!"

Faith Without Works

"Faith without works is dead," but works without faith is *deadening* to the spiritual life. We are in duty bound to help ourselves. We should not expect God to do for us what we can do, or to teach us what we can find out. The effort of doing, the search for truth, the yearning after righteousness, the struggle toward higher heights, are all conducive to development; but in all these we should acknowledge Him as ever present. We should look to Him for guidance and have implicit faith in His leading. The strength we need may require great physical effort. The soul's development may necessitate bitter experiences and much suffering. The knowledge we need may be in books or lectures. The inspiration we need may be in the biography of saints, martyrs, or heroes; but if we trust the Spirit implicitly, He "will guide us into all truth." Trusting God for everything does not mean religious fatalism that says, " 'Whatever is to be, will be' and therefore I can do nothing to alter conditions;" nor does it mean physical, mental, and moral laziness, that sits in idleness and prays the Father to provide. Far from it. It means rather working in accordance with God's will, under the guidance of the

Spirit, that we may be free from the decrees of fate and the rulings of "the Prince of this World," and enjoy the liberty, freedom, and power purchased on Calvary. It means stimulation to all the powers of body and mind to greater effort, because of the fact that God is in the effort and therefore victory is assured.

The Power of Human Faith

Human faith is the greatest power, the most potent factor in man's psychology. Through its manifestation marvelous changes are constantly being wrought, not only in the realm of mind and character, but in the material world as well. By faith we clothe that which is powerless with power. By faith a bread pill, or worthless nostrum, becomes effectual. By faith in the potency of matter, disease germs, and malaria, we make them far more harmful than they otherwise would be. By faith in a system of medicine, we increase its efficacy. By faith in a method of culture, its merit is increased. By faith in an auto-suggestion, it becomes potent in the healing of disease, or the control of character. By faith in Christ and the regenerative power of the Holy Spirit, we make possible the transformation of our lives and the realization of God within.

Faith and Realization

True faith is unwavering. It is exercised by the spirit. It creates first an outline, a shadow form in the spiritual and the psychic realm. If we hold by the spirit unwaveringly to the image of the thing

hoped for, the spirit will gradually draw to this shadow form substance, which finally materializes and becomes manifest on the physical plane. *Every time we doubt, we change the form of the image and destroy all that has been accomplished.* To realize the materialization of the thing hoped for, we must hold our faith steady and unwavering, as we would the eyes before a photographic instrument. The spiritual image is realized only by steady persistency, by continuity of the image, by unwavering trust in God's love and willingness to make real the thing asked for.

How to Exercise Faith

How shall we exercise faith? How shall we command this power supreme? How shall we become the instrument of the Divine whereby the sick are healed, character transformed, and the miracle of regeneration realized? First: By recognizing God as the ever-present, supreme reality Who is able and willing to supply all our needs. This recognition, to be complete, must be threefold in character; (a) a mental concept and acknowledgment of God's presence and power; (b) a volitional state in harmony with the divine will so that we will to do His will, or that His will shall be done; (c) a loving heart pouring out its emotion toward the Infinite that the divine life and love may come in. Upon this threefold recognition of God, we should base our trust. Second: By recognizing ourselves as spiritual beings, the children of a spiritual Father, the offspring

of His wisdom and His love. Third: By denying the sovereignty of Satan, the power of evil, the false claims of our perverted senses, and whatever is contrary to the will of God, or the progress of man. Fourth: Having put ourselves in a proper relation to God in mind, in will, and in heart, we should exercise our human faith; by so doing we become the instrument of the divine faith—the medium of divine power. Fifth: Pray the Father, in the Name of the Son, that by the power of His spirit, according to His will, He will increase our faith. The Holy Spirit, our personal God, He who supplies our individual needs, He who teaches and comforts us, is able and willing to increase our faith and clothe us with all the power that we are prepared to use aright. *"He is the author and finisher of our faith."* He alone can endow us with Apostolic faith and clothe us with Apostolic power.

III. PRAYER

"Men ought always to pray."—Jesus.

Prayer is the desire of the heart toward God. It includes adoration, thanksgiving, confession of sin, petitions for mercy and gifts, and communion with the Father. It is the expression of the soul's desire, thought, will, affection, and adoration. Prayer is as essential to the Christian life and character as food is to physical life and strength. Every breath should be a prayer, not necessarily a conscious prayer any more than breathing is a conscious proc-

ess, but as we breathe involuntarily and thereby perpetuate life in the body, so we should subconsciously, habitually, and involuntarily inbreathe the divine life. We should hold communion with the divine mind and inwardly sense the divine love that our lives may be at one with His, our minds be inspired with His wisdom, and our hearts be filled with His love.

The Source of Wisdom and Power

He who has learned the secret of true prayer, who knows the way into "the holy of holies," where converse with God becomes possible, has found the Fountain of Eternal Life, the source of wisdom and power.

The school man says, "If any man lack wisdom, let him consult his library," but the Master said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The teachers tell us, if any man lack power, let him cultivate his personal magnetism and increase his vital force; but the Master taught that we should go into "the upper room and tarry *there*," until endued with power from on high. There is no limit to the wisdom and power that may come to the man who has learned to wait upon God; instead of hunting for truth, his mind is flooded with fact, law, principles, and visions greater than he can comprehend or express; instead of striving for power, he is overwhelmed by power and is

conscious only of his inability to utilize the infinite forces that sweep through his soul. He is like a little paddle wheel shoved against Niagara's mighty breast.

How to Be a Great Lover

Men tell us that love is the lever that lifts human life; that he who would be a great worker and world benefactor must first be a great lover. To develop love, they say, we must look with sympathetic eye upon the poor, the unfortunate, and the delinquent; we must read the heart-rending narratives of sorrow and suffering, that our souls may be made to respond to the sigh of pain and the cry of hunger. Certainly, these methods are very helpful, and afford a splendid psychological training to those who are cold-hearted and self-centered; but he who has laid his little heart up close to the great heart of Christ and has felt its warmth and love, its pity and mercy, its gentleness and tenderness, will be able to feel in a measure as He felt toward man. He will understand why He left the throne of glory to share men's sorrows and free the sin-bound souls of earth. Beloved, if you want wisdom, if you want power, or if you want love—whole-hearted, unselfish love—find the open door that leads to the upper room where man communes with God.

Why We Should Pray

Why should we pray? If God is all-wise, we cannot instruct Him. If He knows our needs and "is more willing to give than we are to receive," why

petition Him? If His will is omnipotent, why pray that it will be done? If what we ask is not in accordance with His will, He will not grant it, so what is the use of asking? If His love is infinite, we cannot increase it, so why love Him? If conscious of His own glory and infinitude, why "praise and magnify His name?" These and similar questions often arise in the minds of the thoughtful, and not infrequently in the minds of the devout and reverential. All such questions have their answer in the results of prayer.

The Effects of Prayer

To ask, or petition, God for a thing puts us in the right relation to receive the answer. For instance, I have wronged my brother. Out of the goodness of his heart he has forgiven me; but his forgiveness avails me nothing until I repent and ask him for it. This repentance and asking put me in the right condition to accept and appropriate his forgiveness. So God's love is boundless and "His mercy endureth forever," but they are lost on us until we ask for them: the asking is the opening of the shutters of the darkened soul that the sunlight of God's love may come in.

Still another illustration: My father is able to supply all my material needs; all I have to do is to ask him for what I want and gratefully accept his gifts; but if I refuse to recognize him as my father and will not enter his presence or ask for what I want, I, as the son of a rich man, may suffer for

many things and grow sordid and cynical because of the hardness of my lot. In like manner, God, our Father, is more able and willing to give than we are to ask or receive. If we come into His presence and ask in faith believing, He will supply all our needs according to His wisdom; but by refusing to recognize Him, or to ask in faith believing, we may starve in a world of plenty, and grow cold and cynical in an atmosphere pulsating with infinite love.

Thy Will Be Done

Why pray "Thy will be done?" First: That our wills may be brought into harmony with the divine will, and that we may enjoy the effects and results of His will in us. By remaining in opposition to the divine will, we keep ourselves out of harmony with the divine plan; this discord is destructive to health, happiness, progress, and the realization of the spiritual life. *It is imperative that the human will shall chord with the divine, if man is to progress Godward.* Second: We should pray "Thy will be done" because the divine will includes the divine wisdom and the divine love, and therefore it is the best thing for us. When we were children, our parents often compelled obedience and required us to do things quite contrary to our will, but they did so because they knew, as we did not, what was best for us. So the reverent, faithful heart, believing in God's superior wisdom, and rejoicing in His boundless love, should pray "not mine, but Thine." Third: God works through instrumentalities. The human

will is the medium of the divine will. By praying "Thy will be done," we become the medium through which His will *is* done to others. The whole process of moral progress is to be brought about through human instrumentalities, by divine power finding expression in man and through man; therefore, "men ought always to pray" "Thy will be done."

The Power of Praise

Why praise God? Because it is a law of nature that we become like whatever we love, adore, and praise. *We embody our ideals.* A heart constantly filled with gratitude becomes gracious. By acknowledging the justness of God, we become just; by extolling the greatness of God, we are expanded; by contemplating the wisdom of God, we become wise; by reveling in the goodness of God, we become good; by rejoicing in the glory of God, we make joyful our own hearts; by putting our trust in God and believing in Him, we are able to trust and believe in our fellow man; by loving God with all our hearts, we become so filled with His love as to be one with Himself; therefore *we should "praise God continually."*

Why We Should Love God

Why should we love God with all our heart, mind, and strength? We cannot add to His love or His joy, then why pour our love upon Him? One reason has already been given, namely, by loving Him, we become like Him; but there is another reason, which embodies one of the deepest secrets of

life. It is this: *Love between two lives establishes harmony which makes telepathic communication possible.* You lovers understand this. You know how often the loved one appears in the stream of consciousness, how you can feel his or her presence about you, how even though separated by great distance, yet soul communes with soul. Love knows no distance, time, or space, but finds and claims its own. Without love you could never have this communion. You could never enjoy this unity. You could never establish this harmony. Now, the same law obtains in our relation to God. Perfect love from man to God brings man in telepathic communication with the Father, establishes harmony, and makes possible conscious unity and companionship with His Holy Spirit. *Difference, not distance, separates souls;* so difference, not distance, separates man from his God. If you would know the secret of communion, if you would be conscious of His presence, if you would enjoy His wisdom or power, if you would "walk and talk with God," love Him with all your heart and you will make possible the realization of these wonderful privileges.

The New Commandment

Beloved, I wish you might pause and for a little while try to realize the wonderful significance of the New Commandment given to the world by Christ. It is all inclusive. Where perfect love is, the decalogue is fulfilled spontaneously. He who obeys the New Commandment will enjoy the higher

life and be so in tune with the Infinite as to feel no discordant or conflicting emotions, base desires, or besetting sins. Evil in every form will dissolve like frost crystals under the kiss of the morning sun.

Love's Transforming Power

Christ's commandment fulfilled would actualize the kingdom of heaven upon earth. You lovers ought to understand this also. You know how happy you are when you are together. All nature is a song of joy, and every place is enchanting. You can endure any hardship and gladly make any sacrifice. It is even a pleasure to suffer for your sweetheart. What produces this condition? Just that little spark of the infinite love that is glowing between you; that's all. Quench that and you would hardly be company for each other, perhaps you would be miserable if compelled to be together. The days would be full of care and life monotonous and painful. Think what a little bit of love can do to human hearts! How it multiplies human happiness! Now imagine, if possible, what this old world would be like if all men and women were so filled with God's love as to love each other better than lovers. What joy there would be in service! What a delight to "share one another's burdens!" What a privilege it would be to give and forgive! What an inspiration in youth, to feel the interest and encouragement of elders! What an anchor to the soul, when life is at high tide and the waves of conflicting

emotion break over it, to have the "peace, be still" of great hearts speaking to ours! What a comfort in old age, to rest in the arms of infinite love made manifest through devoted friends! What inexpressible ecstasy, what superhuman happiness, would thrill our hearts if God's perfect love was all in all! With what divine wisdom, power, and love the Master spoke when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy mind, and thy neighbor as thyself!"

The Power of Prayer

The effects of praying upon the petitioner are not the only incentives to prayer. Prayer is potential in bringing things to pass. *Faith is a power which when wrought into prayer becomes effective in the spiritual realm, from which all things proceed.* A properly worded prayer of faith is as truly a force, a message sent into the realm of causes, as is a wireless communication sent on the wings of ether to its companion instrument. In all ages, the prayer of faith has brought results. Spiritual laws and forces are no less definite, and are more potential, than physical. Faith is the connecting link between the seeming and the real, between the natural and the spiritual, between effects and their causes. It is a force which, when acting in accordance with the love and wisdom of the Father, becomes an unlimited power. Every law in the universe is amenable to the prayer of faith,

every force is subject to its influence; therefore, "every good and perfect gift," whether of things temporal or spiritual, is man's for the asking if he ask aright "in faith believing, nothing wavering."

How to Pray

Everything in the universe is conditioned. In mathematics, physics, and every department of life, there are laws that we must obey, conditions that we must meet to insure results. When we meet all the conditions, results are *inevitable*. The same is true of prayer; there are laws to be obeyed, conditions to be met; but when we obey the laws and meet *all* the conditions, we are absolutely sure that our prayers will be answered, *not sometimes, but every time*. Let us then consider some of these conditions.

Conditions of Prayer

"God is a Spirit and they that worship Him must worship Him in spirit and in truth." Whatever more may be included in this statement, we are sure of two things: (a) Spiritual communication is possible only through the spirit. The cry of the senses is not prayer. "The natural man perceiveth not the things of the Spirit." Selfish, human emotions, however ardently and loudly expressed, have their effects on the sense plane. They strengthen the emotions in ourselves and others, but they do not reach the spiritual realm. No, friends, if we want to talk with God, we must get above the carnal nature; we must withdraw from the self

and all selfish desires; we must enter the closet of the soul, the sanctuary of the Spirit, before we can hold concourse with the spiritual realm, or offer a prayer acceptable unto God. This law, this condition, cancels the efficacy of most of our prayers. The fact is, we seldom meet this condition, and therefore we seldom pray. (b) To worship God in *truth,* means to worship Him in the realization of the truth revealed in Jesus Christ, which includes the acceptance of God's presence and power as the one all-potential reality, the complete submission of the human will to the divine, and the heart filled with love to God and man. To worship God in truth, then, means to put ourselves in the right relationship to Him mentally, volitionally, and emotionally. Few of us are able or willing to do this. Certainly, none of us can meet this condition without the aid of His Spirit.

Repentance a Necessity

Before we can pray aright, we must repent of our sins, forgive our enemies, and, as far as possible, make right with God and man. Just what we mean by repentance is fairly well indicated in the lecture, "From Adam to Christ;" but it hardly needs defining, for most of us know by experience the psychological change that is wrought in us by repentance. *Unless we repent, we are out of harmony with God and therefore cannot commune with Him.* It is useless for a rebellious soul to cry unto the Father, for while the Father may be

willing to grant the petition, the rebellious soul is not in condition to receive. The fact is, that AN IMPENITENT SOUL CANNOT APPROACH GOD; therefore, without repentance true prayer is impossible. Only the Father knows how often we have failed of results in prayer, because we have failed to meet this condition!

Believe in Christ

Before we can offer an acceptable prayer, we must believe in Christ and be cleansed by His love. He is the Way, the Truth, and the Life, and no man cometh to the Father except by Him. To deny Christ is to close the door and shut ourselves outside the temple. In other words, Christ is the Father made manifest as Life and Love. It is this love-life that is to heal and cleanse us, thereby making it possible for us to approach God personally. He is the mediator between God and man, as the vegetable is the mediator between the mineral and the animal kingdom. The mineral is not food to the animal, nor can it enter directly into the organic life of the animal. It must be organized by the vegetable kingdom and transmuted from mineral to vegetable before it can enter the animal kingdom and become a part of sensate life. So man, the natural man, must be healed of his sins through Christ and regenerated by the Holy Spirit before he can enter the spiritual kingdom. Therefore, to approach God in prayer, we must believe in Christ, and make our petitions in His name, rest

our claims on His merit, place our faith in His power with God, and accept the results as God's gift through Him.

Recognize the Holy Spirit

Effective prayer is made only by the aid of the Holy Spirit. He is Christ's personal representative to us. *Whatever Christ was able to do for men during His incarnation, He is able and willing to do for us now through the Holy Spirit.* Again, the Holy Spirit is the revealer of the Father's will. He is our teacher of things spiritual. He is our guide and inspiration. He alone can clothe our prayer with power and make it acceptable unto God; therefore, beloved, when you pray, pray in the spirit, asking the Holy Spirit to word the prayer for you, and increase your faith that it may be acceptable unto God, and be answered according to His will.

Keep the Commandments

If our prayers are to bring results, we must keep the commandments. God is so bountiful in His gifts, so merciful to His children, that He often answers the prayers of those living in violation of His laws; but we have no foundation for faith, no cause to believe, and no reason to expect our prayers to be answered unless we keep the commandments. Not until we can say with the Master, "I always do the things that please the Father," can we safely make that other wonderful statement, "Father, I know that Thou hearest me always."

Have Faith in God

Prayer without faith is powerless. It is as ineffectual as is a conversation through the telephone without connection at Central. Faith, spiritual faith, inspired faith, alone connects man with God and prepares him to receive the answer. Prayer without faith has a psychological effect, the same as any other mental or emotional exercise. An eloquent, public prayer may be an inspiration to those who listen to it. What we pray for, we naturally strive to bring to pass; so that even faithless, heartless prayers, built for the ears of men, are in a sense helpful and therefore commendable. But the prayer that takes hold on God and lifts the petitioner out of himself up to the throne, or calls forth results from the throne, is the prayer of faith; it is the cry of a soul that believes in its God and implicitly trusts Him to hear and to answer.

Receiving Faith

Genuine prayer requires the faith to receive the answer. We have no right to pray for a thing until we have the faith to believe that the prayer will be answered. If we would get results, we must believe through the power of the Spirit that the thing asked for, according to His will, is granted. This is one of the hardest conditions to meet, but it is imperative. Christ's injunction, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," is a concise statement of a spiritual law, which we

must obey, if we are to get results. Failure to comply with this condition is one of the chief causes of fruitless prayer. God is "more willing to give than we are to receive." He has surrounded us with an abundance of everything needed for health, happiness, prosperity, progress, and even the gift of eternal life; but we lack the faith to accept of His bounties, the wisdom reverently to appropriate His gifts, the love affectionately to respond to His goodness. We keep asking and re-asking for the same thing, but refuse to accept the answer. Think of a boy, if you please, standing in front of his papa asking him for an apple. The father is holding the apple out to the boy, saying ,"Take it, my son;" but the boy, instead of accepting the apple offered, continues to ask and plead, beg and implore his father for an apple. That boy is humanity. God, our Father, graciously offers all that we need, but instead of accepting His gifts—the answers to our prayers—we continue to plead and implore for what He has already granted. We must accept, in faith believing, what we have asked for to make it our own.

How to Get Results

How shall we pray the prayer of faith and get results? First: Comply with the conditions—approach God in spirit and in truth. Repent and get right with God and man; believe in Christ and accept his sacrifice, life, and love as a personal atonement. Recognize the Holy Spirit as a personal

comforter, teacher, law giver, and an ever-present helper. Have faith in God, as able to hear and willing to answer every petition that is according to His will. Exercise receiving faith.

Second: *Clothe your petition in definite, concise language.* Don't ramble. Don't ask for what you don't expect to receive. Talk with God as you would talk with an earthly parent. If you do not know how to word your prayer, ask the Spirit to help you, then wait and listen, and usually the right wording will be given you.

Third: Ask the Father, in the name of the Son, and in the power of the Spirit, to grant your petition according to His will. Remember that words are but mockery, unless they represent faith in Christ in whose name you ask, also belief in the Holy Spirit and His power, by Whom you ask and through Whom the answer is to come. Too much emphasis cannot be placed upon the expression, "Thy will be done." This is the very heart and core of every true prayer. We have no right to leave it out of any prayer. It is irreverent to ask and irrational to expect what is contrary to the divine will.

Fourth: Having placed your petition, according to His will, immediately accept the answer by faith. Begin at once and continue to praise him that the thing asked for now is; believe it; receive it; hold fast to it; to the degree that you do this, will the answer be realized.

True prayer is the realization of the thing prayed for.

Let me illustrate these several propositions. Here is an inebriate. He wants to reform. How shall he go about it? Let us see first what are his conditions. His stomach is inflamed and diseased, portions of his brain are in a similar state. His system is freighted with alcohol, so that every cell in his body is more or less affected. This physical condition creates a demand for more liquor. The abnormal appetite has an abnormal physical basis, which must be cured before the man can be free from his appetite. Moreover, he is abnormal in his psychology, the victim of a bad habit. He is morally degenerate. Now, how shall he be restored to health, sobriety, and moral freedom? Let him meet the conditions of repentance; accept Christ as his healer and Savior; look to the Holy Spirit to strengthen him; then ask God, for Christ's sake, by the power of the Spirit, to make him whole and holy according to His will. Having done so, he should accept the answer and begin praising God for its reality. How does this prayer become effectual? You will remember in a former lecture we learned that the universe is primarily spiritual; that things take form in the mental and soul realm; and that these forms, if persisted in, are finally realized in the physical realm. Please apply this truth to our unfortunate brother. Having met the conditions of true prayer, God's perfect will is

done in the man's spirit. He is made whole in spirit at once. Now, by continuing to praise God, in faith believing that his prayer has been answered, he will perpetuate the spirit form and reality of his wholeness, which, in due course of time, will make whole the soul and restore the physical organism to a normal state. In other words, Christ working in him, through the Holy Spirit, will actualize in the physical man the equivalent of the regenerated soul, and the man is whole, soul and body.

Friends, this is not a theory. It is a demonstrable fact. It has been experienced by thousands. It reveals the way out to all who are bound by hereditary degeneracy, vice, or sin. By this method every moral delinquent can be reclaimed, every slave to vice can be liberated, every erring soul can be set right, and every half-hearted, faltering Christian can be vivified with life and clothed with power.

Those whom Christ has made free, are free indeed. The trouble is we fail to accept the fact of our freedom. We lack faith in the power of the Spirit to keep us. We listen to the voice of the tempter. We acknowledge the power of old nerve paths. We are untrue to the heavenly vision. We fail of results either because we fail to meet the conditions of prayer, or we fail to hold on by faith until the answer comes.

Physical Reactions

Every bad habit has its physical basis in the brain. Every vice and sin has its equivalent in the chemistry

of the body and the substance of the nerves. These diseased nerves and pathological states are not easily or quickly overcome, and as long as they remain they will react through the senses upon the soul. They will declare the old conditions to be true. Thus the inflamed brain and stomach of the inebriate will cry out for liquor. They will deny Christ and His power. They will say to the man, "God has not heard or answered your prayer. You want liquor worse than you ever did. Your appetite is not gone." Satan working through these diseased nerves will ply all his arts to seduce the man to take another drink. "Just once more," is the cry of every devil who realizes that he is losing his grip upon his victim. One more glass of liquor, one more indulgence, just one more! Grant him what he asks and he has conquered the soul. But let the man deny these reactions from the physical. Let him lovingly pity his poor, diseased body and pray that Christ, through the Holy Spirit, will heal it as He has the soul. Let him try to feel the love-life of God working away in the inflamed stomach, soothing the feverish nerves. In short, let him recognize Christ *in the flesh* as well as in the soul, and soon Satan will be cast out; health will be restored; reactions from the physical will cease, and the body will recognize that Jesus Christ is Lord of lords and King of kings.

Hold on by Faith

Beloved, this is the way out for every enslaved

soul. By this method every man may realize freedom from bad habits and perverted desires. For years I labored with erring men, praying for them in the usual way, inducing them to sign temperance and purity pledges, with the usual results that nine tenths of them broke their pledges; but since I have learned the secret of how to realize answers to prayer, I have not had a solitary failure where the subject was faithful and persistent.

Deferred Answers

Answer to prayer may be deferred indefinitely by one or more of several causes. We may not have met the conditions of prayer. Our asking may not be according to God's will. The nature of the answer may require time. God lives in an eternal now, but man is related to time and place. Changes in the spiritual or the psychic realm may not produce their equivalent in the physical for months, or even years. This is often true in physical healing, or in the prayer for help, money, or other temporal needs. It is necessary to hold on by faith and do our part towards securing the answer. Again, answers may be deferred for our instruction. We may have some lesson to learn. There is some sin that we have not given up, some law that we are constantly breaking. The deferred answer becomes our teacher. Pain makes us wise. The chastening influence of suffering, sorrow, defeat, or disappointment is often most beneficial.

Answers to prayer are often deferred or with-

held entirely because we do not do our part. We should not only work while we pray, but work in harmony with His will. We should reach up as far as possible, then God will reach down to grasp the hand uplifted in faith. The way to victory is to ask for what we want, and that it be granted according to His will, and then begin at once and persistently to claim the answer, in faith believing, and accept what follows as His will, and therefore our answer.

What We May Pray For

We have a right to ask the Father for whatever is for our good or the good of others. It is His will that we be strong, vigorous, and healthy—physically, mentally, and morally; that we have all temporal needs supplied; be prosperous and progressive; that we be happy, loving, and lovable; that we be wise, generous, and just; that we be pure, temperate, and noble in character; that we mature a strong, harmonious, Christlike personality, and like Him render the largest service possible to others: therefore, we have a right to pray the prayer of faith for whatever is conducive to these. The will of God includes the welfare and eternal progress of every individual soul and of the race, hence we have a right to pray for everything that pertains to human progress.

We must do our part. "Faith without works is dead." Prayer without an effort to actualize the answer is not only sacrilege, it is worthless. As indi-

viduals and as a people, we have no right to ask God to do for us what we can do for ourselves. We have no right to ask or expect an answer when living in violation of the laws involved. It is irrational to ask God to heal us from our sickness, while wilfully violating the laws of health and hygiene. We have no right to expect Him to prosper us when there is dishonesty in our business methods, or lack of effort on our part. It is sacrilege to ask for wisdom, or guidance of the Spirit, so long as we refuse to listen to the voice or obey His dictates. It is hypocritical to pray for purity, goodness, or any of the higher virtues, when unwilling to abandon mental pictures of vice and the indulgence of the appetites and passions. It is absurd to pray, "Thy kingdom come," as long as we are actuated by selfish motives which make the answer to our prayer impossible. It is blasphemy and unholy to ask for the gift of the Holy Spirit, while unwilling to surrender ourselves, all we have, and all we are, to Him.

Again, we have no right to ask for anything that does not glorify God. We have no right to ask for anything for purely selfish ends. If we ask for health, it should be that we may glorify Him; if for money, that it may be used for the good of others; if for wisdom, or for power, that it may make us more effectual in service; if for the baptism of the Holy Spirit, that we may become His instrument. *Selfish motives prevent the answer to many*

of our prayers. Not until we can put away self and selfish interests can we have power with God.

Within the Sanctuary

O Solitude! Mother of Genius, Teacher of philosophers, Inspirer of poets, prophets, and seers, how gentle is thy voice! how wonderful thy council! How oft when all other sources of wisdom have failed, hast thou spoken the truth, revealed the mystery, or given me a vision of some promised land! How oft when darkness was round about, when fear and trembling possessed me, hast thou flooded my soul with light and thrilled it with courage and power! O Solitude! Voice of God, Source of Wisdom, Center of Power, Temple of the Most High, let me come to thee often and tarry with thee long, that I may be clothed with divinity and armed for service!

"Be still and know that I am God." Communion with God is the soul's greatest need. The chief object and end of prayer is progress Godward. The petition for things temporal is a small matter when compared with the illumination, the heart power, and the spiritual life that come from communion with the Most High. We are a very busy people. We live largely in our senses and objective consciousness. We feel that we haven't any time for spiritual meditation. We are about as wise as the man who worked himself to death trying to make a living for his family by raising potatoes on a sandy soil, which was so rich in free gold that

he might easily have washed a fortune from it in a few days. We want health, wealth, and prosperity; we want wisdom and power, but unwisely wear ourselves out in an effort to obtain these in an atmosphere so rich in God's love, so filled with life, truth, and power, that by spending an hour a day with Him, we might so enrich ourselves as to make easy the securing of all our needs.

Beloved, if you would be prosperous, if you would make the most of life, if you would grow in grace and become Christlike, go alone for an hour each day and wait upon God; enter the sanctuary of the soul, and commune with the Spirit. Before you can enter the sanctuary you must repent of your sins; you must put off the old man with all his carnal and selfish desires; you must be actuated by pure motives and an earnest zeal to become holy. Having complied with these conditions, sit or rest in an easy position. Take a few long, deep, regular breaths to establish rythm and harmony. Ignore everything that belongs to the physical or sense life; recognize only the spiritual; forget your ills and aches, sorrows and disappointments, needs and ambitions, and think of yourself as a spiritual being in the presence of a spiritual God. Strive to realize wholeness and holiness through Christ, wisdom through the Spirit, power through unity with the Father. Rejoice and lovingly bask in the consciousness of communion with the Infinite. After twenty or thirty minutes of this hallowed association, if

there is anything that you want, ask the Spirit, put the petition direct with the same faith that you would ask or speak to a friend; then *be still and wait intently for the answer.* Listen, as you would listen at a telephone. Don't let your mind waver. Don't think of other things. *Don't become passive and negative, sleepy or indifferent;* but listen with an intense, loving, prayerful, *faith-ful desire,* and if you have met the conditions, you will receive the answer. It takes time for a novice in music to train his ear to catch the finer symphonies and overtones; but by patience and practice they are apprehended. In like manner it requires much time and faithful waiting upon God in the sanctuary of the soul to get the spiritual ear attuned to the Infinite, but the patient, persistent soul is sure to be rewarded for his efforts.

The real world is primarily spiritual. By spending an hour a day alone with God in the contemplation of spiritual realities, one may so strengthen and objectify his spiritual nature as to be conscious of the presence of God, the loving, hallowed influence of Christ, and constantly enjoy the guidance and inspiration of the Holy Spirit. It is this abiding comforter, this ever-present, living, loving Christ, that enables one to "pray without ceasing;" to labor and not grow weary; to wait and not be impatient; to serve and not be humiliated; to live a life of constant joy, and to die in the glorious consciousness of immortality.

Awaken the Christ

Friends, permit me to conclude this talk by converting an historic fact into a symbol. You are all familiar with the account of the night when Christ and His disciples were caught in a storm on the lake. The Master was asleep. The disciples became frightened and awakened the Master, saying, "Save us! We perish!" The Master arose and rebuked the storm and there was a great calm; He also rebuked the disciples for their lack of faith. We are all voyagers on the sea of life, sometimes it becomes tempestuous. Our senses are the disciples. They are attuned to the physical realities about us. They are constantly perceiving the waves of material things that break over the soul. They become fearful and cry, "Save us! We perish!" At such an hour, friends, stop battling with the waves, awaken the Christ that slumbers within you. He will rebuke the storm. He will quiet the frightened senses. He will say to your troubled spirit, "Peace, be still!" There will be a great calm, and on the tranquil surface of your soul the image of God will appear.

THE WORLD'S REDEMPTION

INTRODUCTION

Friends, this evening I invite your attention to the consideration of a great plan, a plan that is as broad as the universe, that is as high as heaven, that is as old as time, that is as important as humanity; it is the plan of man's salvation and the world's redemption. This plan is all-inclusive. It contains the answer to all man's needs. It effectually solves all personal life problems. It solves all economic, industrial, and governmental problems. It is all-sufficient for the transformation of the individual, the home, the municipality, the state, the nation, and for the establishment of the kingdom of heaven on earth.

Words are but symbols. They are meaningless unless animated by life; therefore let us wait together in the silence of the soul for a few moments that the Holy Spirit may take possession of our minds and hearts and prepare us for the message of the hour.

The Vision

Wandering alone one morning in the Garden of the Gods, I watched the dawning light rush through the sea of quivering ether, to burst in

resplendent glory upon the mountain side. I saw the King of Day place a crown of gold, scintillating with a thousand diamonds, on the pearly brow of old Pike's Peak. Slowly the penetrating rays crept down through the canyon, dispelling the darkness until every crevice was flooded with light, every dewdrop became a gem, every bursting bud throbbed with new-born life; the atmosphere was fragrant with love, and all nature seemed filled with a song of praise.

As the silent eloquence of the morning swept through my soul, I said: "Father, why has not the light of Golgotha's Cross dispelled the darkness of this old earth and placed the crown of glory upon the risen Lord? Why has the angels' song of peace on earth failed to find an echo in the hearts of men? Why, after nineteen hundred years of the gospel of love, are Christian nations engaged in cruel war? Why has commercialism so far exceeded Christism as to make life a painful struggle for the masses and a seductive illusion to the classes? Why are vice and crime on the increase amid the ringing of school bells and beneath the shadow of church spires? Why does man rob his brother and knife his friend in the name of business? Why has the church failed to solve the economic and social problems of the age? Why, after Christ has lived and died to make men free, are those who believe in Him still subject to carnal desires, actuated by selfish motives, and separated

from conscious communion with God? If Christ overcame the carnal self while in the body, conquered desire, vanquished Satan, and rose into the consciousness of His spiritual reality and oneness with the Father, then why not I?

I waited long that morning upon God, but no answer came, for I was not ready to receive it. The ear was deaf to His voice. The eye was blind to the spiritual vision. But after years of meditation and prayer the answer came, and I saw, in a measure at least, God's plan of the world's redemption. I saw that even Christian nations had never fully accepted or applied this plan. I saw why Christianity had failed to completely transform the individual, restore man to conscious unity with God, and establish in its adherents the life that was in Jesus, the Christ. I cannot give you this vision in all its fullness, for I have no language with which to convey the deeper experiences of the soul or the sublimer truths of the Spirit; but if I may have your patience and forbearance, I will endeavor, by the aid of His Spirit, to make plain its more essential features.

In the Beginning

In the beginning God created the heavens and the earth, peopled them with life, and pronounced them all good. He created man in His own image, "male and female created He them," and pronounced them *good*. In this primitive state, man was the expressed image, or likeness, of God; i. e.,

a spiritual being having a triune nature of will, intelligence, and love, associated together in conscious unity. This spiritual man was in communion with the Father, conscious of His relationship to the Father—the child of wisdom and love, in whom there was no evil. Law was given him that he might become a law unto himself, a free moral agent, and grow into a larger personality. By the violation of law, he was thrown out of harmony with the divine nature and separated from the source of eternal life and love. In this insulated state, he degenerated into selfishness, became subject to Satan, and paid the penalty of transgression in sickness, suffering, and spiritual death.

The Origin of Man

The Biblical account of man's spiritual origin and fall is at least a symbol of a great fact. In studying the natural history and evolution of the physical or sense man, we have lost sight of the inception and involution of the spiritual man. We have seen the *ascent* of the natural man, but we have failed to see the *descent* of the spiritual man into the natural, whereby the ascent of the natural was and is made possible. We have been so interested in watching the making of the wardrobe of the man—the building of the body and the objective mind—that we have failed to perceive the man himself, the spiritual ego.

According to the teachings of ancient wisdom, the spiritual ego was incarnated in the pre-Adamic

man for the further evolution of the latter. He was given dominion over the brute, but was betrayed by a fallen angel, Satan, and thereby became subject to the desires of the brute. Separated from God, pain and experience became his teachers. His transgression insulated him from the source of eternal life, making death inevitable. For centuries lawgivers, prophets, and seers caught glimpses of truth from the higher realm which were wrought into ethical codes for the masses; but law and ethics could not quicken the spiritual life, or restore man to unity with the Father. Finally God, through His love and mercy, provided a means whereby man might escape the penalty of his transgressions, regain his spiritual life and dominion over the brute, and once more realize his relationship to the Father.

Man is God's Child

Man is God's child, a spiritual being, the offspring of a spiritual Father. To understand the plan of salvation and the world's redemption, it is not necessary to accept the story of Genesis as literal history, but it is necessary to accept the great facts there recorded. We need to shake off the dream of materiality and awaken to the consciousness of our spiritual reality. We need to remember that, however degenerate, we are still the children of God, the object of His infinite love and mercy. We have talked and thought so much about "the Fall" and the death penalty of sin, that we have lost sight of our native divinity and the redemptive power of

love. Dr. Gunsaulus has well said, "The greatest fact in the disaster of Eden is not that man fell, but that God's child was in the disaster." When Adam fell, God and Love—the Christ of God—began the work of atonement, nor shall it cease until Father has reclaimed His own. "The seed of the woman shall bruise the serpent's head." "As in Adam all die, so in Christ all shall be made alive." Thank God for that "all!" Let us hope that it is all-inclusive.

A Parable

Let me tell you a story that will help to fix the viewpoint. Once there was a good man who owned a large tract of timber land near the ocean. An arm of the sea extended into the forest forming a beautiful harbor. This man had a large family of sons and daughters to whom he graciously willed his estate and then went for a long journey. For a time the family formed a happy community. The tide of the ocean swept in and out every day, cleansing the bay. The sun kissed and laden with cheer from the ocean, bore life and health to all the inhabitants. Out of this perfect physical health grew perfect manhood and womanhood, resulting in social purity, intellectual activity and moral righteousness. The people were very happy and contented. One day a shrewd financier from the city chanced to pass that way and by enticing promises induced the good people to deed him a portion of their land for a summer resort. A dam was built across the mouth

of the bayou converting it into a fresh-water lake, fed only by five streamlets from the lowlands. The tide shut out, the lake soon became a breeding place for disease germs and malarial poisons. Mosquitoes inoculated the inhabitants with malaria and fever scourged the place. The idle resorters from the city brought with them their vices, and the once quiet, moral community was converted into a Monte Carlo. The original inhabitants, instead of being enriched, as they had been promised, were enslaved by their more wily neighbors, scourged by disease, and infected by the moral leprosy to which they had been exposed. They tried to better their conditions by the enactment of laws of health and hygiene; but these did not remove the cause. They treated the lake to an allopathic dose of oil, in a vain attempt to kill the mosquitoes and stop the spread of malaria. They enforced education and ethical culture, hoping thereby to regain their primitive health and happiness; but their efforts were a disappointment. Education was power in the hand of a villain. Art proved a snare to the senses, a spider's web in which Satan caught innocence. At length, a leader arose in their midst and said, "The human will is free. Every man is the architect of his own destiny. Let us declare our freedom." This suggestion was an inspiration to the strong, but utterly worthless to the weak. With all these methods for improvement, disease was prevalent; vice and crime were on the

increase; selfishness was rampant, and industrial strife was inevitable.

At length the good man returned. The changed condition almost broke his heart. He saw his children poor, sick, and sinful. He saw the cause of it all. He went to the shrewd financier and said, "I will pay you for all your invested interests, but you must return unto my children that which rightfully belongs to them." Then he tore out the dam and once more the tide of the ocean swept in and out purging the lake; once more the sun-kissed ozonic air bore life and health to the community; once more the voice of God could be heard in the forest. Out of health came harmony; out of harmony, happiness. Vice sneaked away like shadows before the coming day. The goodness of the father, the tenderness of his love and the purity of his life, inspired his children with a desire to be like him, and they said, "Teach us how to become noble and righteous like thee." He replied: "Love one another, even as I have loved you. Put self away, and henceforth live and labor for each other as I have lived and labored for you and we shall be one family, having all things in common. Love shall be law and life shall be a song of joy."

Friends, in this parable the ocean typifies God. The arm of the sea or bay is man—a spiritual being connected with God, even as the bay with the sea. The ebb and flow of the tides, cleansing the bay and purifying the air, typifies the ebb and flow of the

divine life in man, which purifies and spiritualizes. The happy family living about the bay typify the senses and faculties of the mind which in the normal state draw their life and inspiration from the Spirit. The shrewd financier is Satan, who appealing to the senses promises great pleasure and riches if man will look to the physical world for his strength, life, wisdom, and joy. The fresh-water lake, fed by the five streamlets from the lowlands, typifies man separated from God, dependent upon his five senses, which connect him only with the physical world. In this condition, physical disease and moral leprosy, sin, and death, are inevitable. He struggles to regain his lost estate by the enactment of laws, by education, ethical culture, art, science, philosophy, and metaphysics; but all fail to re-establish unity with the Father, or restore the spiritual life, which was lost by being separated from God. Now, the Father's plan of man's salvation was to repurchase the rights of His children by way of Calvary; to tear out the dam of sin, and by regeneration reconnect His children with Himself that the tide of His infinite life and love might once more flow in and out through them, purge them from their sins, animate them with His love, inspire them with His wisdom, endue them with power, and clothe them with eternal life; in short, reunite them with Himself that they might become like Him.

The Fall of Man

In the story of man's primitive purity, temptation,

and fall, we have the history of each of our lives. We each began our conscious existence in the paradise of innocence; later on our parents and teachers, actuated by love and wisdom, seeking to help us in our upward way, taught us what we must and must not do. The laws they gave us were for our good. Our parents realized that if we were to become free moral agents, law must be wrought into life; precept must be built into character; the principles of self-government must be embodied in mind and heart. Did we always obey? Who is there among us who has not experienced the fall and been conscious of the sting of sin? Later on, the decalogue of Sinai was written on our conscience; the golden rule and the supreme commandment of love to God and love to man were placed within our hearts. What for? That we might fall? No! but that we might be guided in our upward way; that we might become Christlike. Have we always obeyed the law? No. Do you know of any one living, or in history, that has not fallen from his highest ideals? No! Then the story of Adam's fall is the history of your life and mine, the history of the race's experience. This experience, this appalling fact, must ever be taken into consideration in our efforts to understand the atonement and God's plan of solving the world's problems.

As indicated in a previous lecture, man is hereditarily degenerate. This fact is too apparent to need discussion. As a result of this hereditary degen-

eracy, we are by nature spiritually inert. We are each born with a handicap of spiritual inertia. Racial degeneracy affects each of us in the same way that heredity does the deaf mute. He is born without the capacity to hear. The auditory nerves fail to register sound waves. In like manner, ages of race sin have so limited and deadened the spiritual nature in man, that the power of spiritual perception is lost in most of us. We are born under the bondage of the race. Our heredity does not endow us with spiritual power; therefore, every one, no matter how moral, must be born of the Spirit, must have his spiritual perceptions quickened, that he may register spiritual vibrations and thereby hold communion with the spiritual realm.

The Upward Way

Since God is the source of man's life, the source of all wisdom, love, truth, and power, *the real problem of the race is to get in conscious communion with the Father*—to establish spiritual harmony, unity, and oneness with the Infinite Spirit. Nothing else will suffice. This alone will make health, harmony, happiness, and heaven a reality. For centuries, man has been struggling toward this end. Many methods have been employed to improve the race and re-establish man's oneness with the Infinite. Every age has had its reformers who have sought to ameliorate suffering, transform society, and redeem man from error and sin. One peculiarity is found in all their methods, *they are all substitu-*

tional. They all seek to improve man by the embodiment of something higher and something nobler. Take the oldest philosophy for improving the race, known as Theosophy. Its two great factors are karma and reincarnation. The results of karma building during each embodiment are carried over into the next, so that there is an upward progress, an enlargement of life, a development of soul by embodying what was external to the self. By thus substituting the better for the worse, supplementing the old life by new acquisitions, there finally comes a time when physical embodiment is no longer necessary, and the ego continues its upward way toward its spiritual union with the Infinite.

The whole scheme of evolution, through natural selection and the survival of the fittest, is based upon this principle of substitution. For centuries man has tried to save man by law. "Thou shalt not" is as old as human life. The experiences of one generation have been coined into statutes for the next. Ideals conceived in the brain of genius or caught from the spiritual realm by prophets and seers have been wrought into legal form, written upon the conscience of men, and thereby made mighty factors in impelling man toward the goal of righteousness. All our systems of ethical culture are based upon this law of substitution. All growth is from within outward, but it is brought about by the embodiment of that which is external to ourselves.

The Divine Method

God's plan for transforming man is but a higher manifestation of this universal law we have been considering. It is by way of substitution and embodiment. It is to embody His Spirit in man, substitute the Divine for the human, transform the human by the Divine and thereby make man divine or one with Himself.

The divine incarnation or embodiment is brought about by a perfectly natural process. As indicated in a pervious lecture, the how and the results are all clearly set forth in the history of Jesus, the Christ. Briefly reviewed, we see first the overshadowing of the Most High. Second, the surrender of the human will of the Virgin, then the Christ Child is born. At the age of twelve, He has the vision of His divine mission. He becomes subject to law; obeys the ordinance of baptism; receives the Holy Spirit and is led of the Spirit into the Wilderness to be tempted of Satan. His first temptation comes to him through the physical senses. It is the cry of hunger. It is the voice of desire. True to His spiritual nature, He denies the claim of the senses and wins the victory over self. In His second temptation, He is asked to use His psychic power in self-preservation. But, the wisdom of the Spirit discerns between truth and error. The subtlety of the snare is detected and the Master refuses to employ supernatural powers for an unholy purpose. In the third temptation, He is asked as a

spiritual being to worship Satan and is promised the whole world for so doing. Once more, the spiritual man recognizes his spiritual unity with the Father and refuses to give homage, love, or service to the "Prince of this world." Having triumphed over self, vanquished Satan, and established His spiritual oneness with God, Jesus returns clothed with power, wisdom, and love. He pursues His divinely appointed mission. He goes about doing good. He becomes the servant of man. He serves God by serving man. He often refers to Himself as the Son of Man and says, "The Son of Man must suffer many things." Yes, humiliation, ridicule, scourging, and even death on the cross, but what for? That the Son of God may break the chains of death, demonstrate His spiritual reality, fulfil the law of sacrifice, free humanity from the bondage of sin, and become the way of eternal life to all mankind.

In this narrative, we have the natural history of the Christian. The Holy Spirit overshadows the virgin spirit in each of us. When we repent of our sins and surrender our wills to the divine will, He quickens the spirit within us and the Christ-life is born. On awakening to spiritual consciousness, we have our first vision of our spiritual reality and divine mission. Now we must obey the law. After the vision, there is the walk of faith, that regeneration may be complete; then the non-conditional surrender of the soul that the Holy Spirit, Who has

been operating upon us as an *influence,* may come in *person* and take possession of us. When He has come in, He will lead us into the Wilderness to be tempted. We too, like Jesus, by the aid of the Spirit, must triumph over the senses, and come into the consciousness of our spiritual freedom. We too must learn that it is unlawful to use divine power for unholy purposes. Alas! how long we suffer and how often we blunder before we learn these two lessons! When we have mastered these temptations, the third will come upon us, and we as spiritual beings will be asked to worship the things of this world, rather than God. Wonderfully subtle is this last temptation! We have our eyes so fixed on material things, our minds so full of physical laws and forces, our love so entwined about personalities, friends, and companions, our happiness so dependent upon people, conditions, wealth, culture, and environment, that it is extremely difficult to keep the eye single to the one spiritual reality, and worship only God. The soul that has met and vanquished temptation returns to labor among men, filled with wisdom, love, and power. Like his Master, he goes about doing good. He, too, will "suffer many things." The tempter will return and urge him to "command that these stones be made bread," to use his divine power in self-preservation, self-exultation, or in serving the masters of this world. But if true to the heavenly vision, and loyal to the indwelling Spirit, sufficient wisdom and power will be given

him for every need; until at last, when he has crucified the flesh and nailed to the cross all that belonged to his human nature, the Son of Man shall pass—the Adam in him will die—but the Son of God, the Christ in him, will be resurrected into glorious unity with the Father, clothed with immortality.

Method of Embodiment

You will recall an illustration used in a former lecture of the psychologist, Mr. Goodman, and the bad boy. The boy was hereditarily bad, habitually bad, and purposely bad—a kleptomaniac. He would steal even when there was no occasion for it. Mr. Goodman gave him the law of "Thou shalt not," but this did not change his nature nor prevent him from stealing. Then he loved the little lad tenderly, until love awakened love in the little heart and created a desire to do right.

The boy now promises that he will not steal. He is sincere in his promise, but two hours later he is found in jail for having yielded to his old tempter. Mr. Goodman pays the boy's fine, takes him home, and lovingly asks him what he did it for. The poor boy, sorry for his mistake, asks to be forgiven and promises never to do so again. Mr. Goodman freely forgives, but realizing that the boy has not the power to resist temptation, he says to him, "I am never tempted to steal. I am strong. If you are willing, I will take possession of your will, put my personality into your mind and heart and live in you, manifesting my mind and character through

you. I cannot do this, unless you are willing and surrender your life completely to me and obey my voice when you hear me speaking to you from within. If you will do this, you will no longer be controlled by this mania for stealing, and after a while even the desire will pass away."

"But how can you do this?" asked the boy. "Never mind about the how," said Mr. Goodman, "that is my business. Will you trust me to do it and remain faithful to the promptings of the inner voice?" The boy accepted the conditions and by mental suggestion Mr. Goodman transferred his personality to the boy. Soon the lad was conscious of a new force acting within him. When tempted to steal he would hear a voice saying, "I am honest. I am strong. I am not tempted." In a short time, Mr. Goodman's personality was embodied in the cell structure of the boy's brain; enwrought into his life and character; incarnated in his soul. The boy's personality was not destroyed, but corrected and transformed by the substitution and embodiment of the personality of Mr. Goodman.

The In-Christed Life

"Behold, I show you a mystery!" That bad boy is humanity, Mr. Goodman is God our Father. Humanity was hereditarily degenerate through sin, habitually bad, willfully bad. Law was thundered from Sinai, but law alone could not redeem the race. Then God "so loved the world" that he paid the penalty of man's sin, and having made an atonement

once for all, He sent His Spirit into the world to live in man as a personal manifestation of Himself. By the embodiment of His Spirit, He overcomes man's hereditary degeneracy, corrects His personality and makes him Christlike—a God-man.

You see nothing new in this. No, certainly not; but do you see the truth? Do you see that God's plan of man's salvation is not by way of creed, doctrine, dogma, or ethical culture, but by embodying His personality, His Spirit in man? It is a supernatural process. *It is not a development of the natural man, but a transformation of the natural by the incarnation of the spiritual.* In this, it differs from all human methods of improvement. All other systems seek to improve man by a process of addition. God's method reconstructs and makes the whole man new.

Under natural processes there are centuries of evolution between the criminal and the moralist; but in the divine plan, the Spirit is able to transform and make a holy personality out of the profligate or the criminal, quite as easily and quickly as out of the sage or the moralist. We need to keep this sublime fact in mind. We are trying to do by education what can be done only by the Spirit. We are trying to make the world righteous by law, education, and ethical culture, when what the world needs is *regeneration*. We say men should be taught this and taught that, when they really need to be in-Christed.

The Converted Savage

Come with me for a moment among the icebergs of Hudson's Bay. For three years a missionary and his little wife have been laboring among the Indians on the shores of that bay. They are six hundred miles from the nearest outpost. They have translated the Word of God and the love of Christ into the language and hearts of these savages. Now the missionary goes for a season's work with another tribe, leaving his little wife in the care of a chief who but two years ago was a cannibal. The long winter is unusually severe. The storms prevent the missionary's return. Weeks and months go by; at last the supply of food is exhausted. The Indians are starving to death, but they will not eat human flesh. The last fragments of food are kept for the white angel in their midst. Finally, when hunger and starvation face her, the old chief, in desperation, marshals all of his waning energies, wraps his bearskins about his gaunt form and beats his way through the storm, over the icebergs, battling with the elements in search of food. Finally, in the dawn of the long night, his piercing eye catches sight of a seagull frozen in the ice. He wrenches it from the frost king's grasp—to devour and satisfy his hunger? No! Thrusting it under his bearskin, he faces homeward. After hours of tramping, and fighting the demon that gnaws at his vitals, he reaches the little ice hut that shelters the missionary's wife. Handing her the gull (which in the providence of

God sustained her life until her husband's return) the noble chief fell at her feet freezing, starving, dying; but the consciousness of having saved her life made death a happy dream that left a smile of joy upon his rugged face.

Theosophists, in this transformed red man I would have you see one who has been freed from the law of karma and the necessity of reincarnation *by having incarnated the Christ.* Evolutionist, in this man, the processes of evolution have suddenly been supplemented by a process of involution that has done for him what centuries of growth could not do. Christian Scientist, here is one who, knowing nothing of metaphysics or mental speculations about an impersonal God, has *personally realized* the personal God in his own heart. Law makers and ethical culturists, in this subject I would have you see law incarnated, and the culture that every soul needs to make it divine. Educators and reformers, in this dying Indian I would have you see one who, never having seen the inside of a school of learning, nor listened to the voice of eloquence, has come into possession of the highest wisdom and heard the voice of God. New Thought people, in this man's wisdom and experience is the New Thought that you need to lift you out of the old thought of progress by addition, into the realization of a higher life by substitution. Creedists, Christians, and theologians, in this freezing, starving, dying Indian, I would have you see the results

of divine incarnation, the effects of substitution, the Christ embodied. It is the victory of the supernatural. It is the triumph of the Infinite. It transcends all human methods. It reveals God's power to transform a savage into a saviour.

The Atonement

Christ said, "I came that ye having life might have it more abundantly." The whole plan of the atonement is based upon this universal law of incarnation and substitution. Christ is the first fruits, first in number and first in quality resulting from the divine incarnation. In Him the divine life is so fully embodied as to make Him the perfect God-Man; the human is so supplanted by the Divine as to be wholly subservient to the Divine. In Jesus, the Christ, we see what we should be, and will be, when the divine plan is fully actualized in us.

Christ was the perfect example, a true type of redeemed humanity, but He was more than this, more than a teacher of the truth, more than a mere example of the perfect God-Man. Through Him and by Him a service was rendered to humanity which makes it possible for all to become like Him. Having realized His own divinity, He took upon Himself the penalty of man's sins and thereby lifted the burden of hereditary degeneracy from the race. By His sacrifice on the cross, He closed the old dispensation of atonement by blood letting, and opened the new dispensation of redemption by substitution.

Love Not Sacrifice

Beloved, I fear that most of us have misunderstood Christ's atonement. We have had our eyes so fixed upon the old sacrificial ordinances and the thought of penalty, that we have failed to see the real atoning power. Let us get the new vision. *Love, not sacrifice, is the redemptive power of Christ. Sacrifice is an incident, a testimony of love, but love is the power that transforms man. God's love-life made manifest in Christ is the world's redeemer.* Christ's sacrifice was the testimony of the love that shall yet transform the race. His shed blood is the external evidence—the testimony—of His divine life, that He freely gives to make us whole. His taking upon Himself the penalty of man's transgressions and substituting His body in sacrifice for that of man, is the external evidence of His willingness to heal us from our sins, wipe out hereditary degeneracy, and substitute His divine, immortal life for our erring, mortal life.

Christ is the everpresent, everlasting atonement to all who accept His sacrifice, receive His life, acknowledge His redemptive power, and surrender their hearts to His love.

No subject is more perplexing to the average person than the doctrine of the atonement. It is difficult for many of us to see how a sacrifice made nineteen hundred years ago can alter our relations to God. Surely, none of us fully comprehend the significance of the incarnation or the tragedy of

Calvary; but it will help us greatly if we remember that Christ is "the Lamb of God slain from the foundation of the world." He is the everlasting, all-sufficient sacrifice because the persistent, perpetual manifestation of God's infinite love. He is ever taking upon Himself the sins of man and giving in exchange His love and life to make man whole.

The Mystic Christ

When the historic Christ withdrew from objective manifestation, the Spirit which was in Him, the Holy Ghost, came upon His followers on the day of Pentecost and began the incarnation of the Mystic Christ, by whose embodiment the kingdom of heaven is established and humanity is transformed. All who believe in the historic Christ, accept of His love and sacrifice, repent of their sins and are born of the Spirit, become a portion of the body of the Mystic Christ. The church is not merely an association of believers having a like faith, it is a *spiritual reality;* it is the Larger Christ, begotten of the Holy Ghost, into whom we are baptized and ingrafted. The church, then, the real church, is perfect even as Christ is perfect, although it may not contain a single perfect member, or one unit in whom Christ is all in all. We, the members of the church, together with all denominations and religious institutions, form the material body of the Mystic or Larger Christ. None of us and none of our institutions are perfect, and therefore there is no complete or perfect manifestation of the Christ; never-

theless, we need to keep steadily in mind the vision of the Larger Christ and hold firmly to the fact that whatever Christ was and did as the man of Galilee, He is able to do in us. The love, life, and power He expressed in that incarnation, He desires to express through us. The character and divinity revealed in Jesus are the character and divinity to be realized in every man when the incarnation and substitution are complete.

When the race has embodied the Larger Christ, it will repeat the story of the historic Christ. Being born of the Spirit, it will awaken into the consciousness of its spiritual reality and oneness with the Father. It will go about doing good, actuated by love. This Larger Son of Man will suffer many things, he will have his Gethsemane and his Calvary; but having conquered death and hell, he will rise as the Son of God into a glorified, spiritual immortality.

The Plan of Salvation

Let me restate the whole plan in concise form: God's plan of man's salvation from sin and the world's redemption, is to incarnate His Spirit in man and by substituting the Divine for the human regenerate and spiritualize the human.

This plan is carried out through the instrumentality of the Holy Spirit. It is accomplished by two distinct incarnations. (a) The incarnation of Jesus the Christ, who being both Son of Man and Son of God, revealed the way and the results of the di-

vine method; took upon Himself the sins of man; bore the penalty of sin; conquered death; arose in glory and thereby not only demonstrated the efficacy of the plan, but opened the way for all mankind to be healed from sin, and receive the gift of eternal life. (b) The second incarnation began on the day of Pentecost, when the Holy Spirit came upon the followers of the Master, and began embodying the Spirit of Christ, thereby begetting and bringing forth the Larger Christ, which, when completed, will produce a race like the man of Galilee. This redeemed, transformed humanity is the goal of the second incarnation, even as Christ was the goal of the first incarnation.

Our Spiritual Relationship

We are related to Christ as branches to a vine. Christ and man are related to the Spirit as vine and branches are related to the sap—the instrument of life. The Spirit, Christ, and man are related to the Father, the source of all, as the sap, the vine, and the branches are related to the earth,—the source of their life. The Spirit brought forth the Christ, incarnating in Him the divine life, even as the sap produces the vine and embodies the plant life. The Spirit through Christ produces the spiritual man, a duplicate of the Christ by embodying in him the divine Spirit, even as branches are formed on the vine, by the life of the vine. When vine and branches are matured the final product of the sap is fruit. This fruit is the purpose of vine and

branch building. In like manner, when the Spirit has embodied the Christ life in man, the final manifestation of the Spirit is character, goodness, love, charity, wisdom, power—*the expressed image of the Father.*

Creed vs. Life

You see nothing new in this doctrine of substitution. It is practically what you have always believed and preached to others. True, so far as the intellectual concept is concerned, it contains nothing new; but have you realized it in your life? Intellectual concepts, mental perceptions of the truth, beliefs and faiths, are guideboards on the upward way; but a man may have all of these and still not have the life. Herein is where humanity has failed to accept God's plan of the world's redemption. We have believed in the plan, but we have not received and realized the life. Pardon an illustration:

Here is a man going on a long journey. I give him a basket of food that has been scientifically prepared. In this food are all the elements necessary for the perfect nourishment of his body. He needs nothing more to sustain life and vitality. I give him also a text book on dietetics. After traveling some distance, he begins to get hungry. He takes out the book and reads about food and how it gives life. It appeals to his intellect and satisfies his judgment. He goes on, but his hunger remains. He reads more. He finds a perfect agreement of every part with every other part. It is certainly a scientific

and authentic work. His mind becomes so occupied with its truths that he forgets his hunger and starts on his journey again. Finally, he gets weak. He seizes the book and reads intently, all about the processes of nutrition. Hunger gnaws but no nourishment comes. Now he studies the book systematically; dissects it technically; discovers certain interpolations, and finally brings to bear upon it all the methods of higher criticism. Once more he has forgotten his hunger and weakness. He starts again. The sun is sinking low. He is exhausted. Vitality is waning. He lies down to rest. He no longer has the mental power to study and criticise the book; believing in its truth, he clasps it tight in his arms and falls asleep, saying, "When I awake in another world, then I will understand, then I shall know, then I shall be fed and made strong." Poor man! How foolish! Do not laugh at him; many of us are making the same mistake! We have the Book—the Bible. It is the text-book of eternal life. It is the truth. It contains all men need to *know* for the realization of the higher life. But, beloved, it is not knowledge, but LIFE that we need. We have believed the Book. We have studied it systematically. We have gone into word analysis and higher criticism that we might better discern its truth; but with the Book clasped in our arms, we are perishing for the Bread of Life. The starving man died by the

side of a full basket. *A starving world is dying in the presence of a living God.*

Father, help us all to see that what we need is not the truth about Christ, but Christ Himself; not a knowledge of the laws of regeneration, but regeneration experienced; not a true mental concept of the mission and ministry of the Holy Spirit, but the Holy Spirit doing His perfect work within us; not a belief in the doctrine of substitution and the atonement, but a realization of the substitution within us and the efficacy of the atonement made manifest; not simply Christ on the cross, but our selfishness crucified to the will of the Spirit; not a belief merely in the historic resurrection of Him who died for man, but a realization of His resurrection in us; not simply a hope of eternal life, but a demonstration of the divine life, which is eternal in our own natures here and now; not a vision of the kingdom of heaven, but a consciousness of that kingdom in our hearts; not simply faith in God, *but God in man!*

The Transformed Life

The in-Christed man is a "new creature." The natural man is self-centered and materialistic; the spiritual man is centered in others and spiritualistic. In the natural man the love of self—me and mine—is the dominant motive. In the Christ man the love of others—them and theirs—is the dominant motive. When the love of others controls life's activities so that the centrifugal forces exceed the

centripetal, life continually expands, enlarges, and becomes more like the Infinite. This change of *motive,* this change of life's activities, is the active principle in man's salvation and the world's redemption. Herein lies the secret of the divine plan. When all men are actuated by the motive that dominated the Christ, each individual will develop into a strong, righteous personality and render an unselfish, effective service to his age and generation.

Effects of Motives

The effects of our acts, thoughts, and desires upon ourselves are determined primarily by the motives that prompt them. Let me illustrate: Here are two young men entering the ministry. We will assume that they have the same native ability. They have received like training and have equal opportunities. Both are ambitious to become great preachers, command a popular pulpit, and a liberal salary. Rev. A is actuated by selfish motives. He never forgets that the laborer is worthy of his hire. He does his work well, earns his salary, but his motives cause him to neglect the poor to favor the rich, and to court popularity. He becomes scholarly and eloquent, but he is coldly intellectual. He lacks heart power, for he does not make himself the medium of God's love. He lacks the spiritual vision, for he knows not the law of inspiration and communion with the Most High. In the absence of divine love and spiritual illumina-

tion, his soul fails to expand, and after years of effort he finds his opportunity and salary both limited, also his capacity for service. His life is a disappointment to himself and his friends. Why? Because selfish motives prevented his development and limited his usefulness.

Rev. B began his ministry by spending several days in fasting and prayer, waiting upon God, until, having put self away, he caught the vision of his own divinity and the privilege of his high calling. From that hour, his whole thought is service, his whole life is devoted to his people. All he is and has is given without reservation for the good of others. By this surrender of self, he becomes the medium of the Holy Spirit. He has fellowship with God. By the outpouring of his soul to suffering humanity, he receives the infilling of Christ's great love and life. He glorifies God by *glowing with divine light and love.* His soul expands and becomes a great flame; multitudes are drawn to him, giving him unlimited opportunities for service; and ere the meridian line of life is crossed, he realizes the student's dream of a successful preacher. He has never labored for reward or popularity, yet both have come to him. The motive that actuated and animated his life has expanded, enlarged, and made him a great character and crowned his efforts with success. The difference in the final outcome of the two lives was due to the difference in the controlling motives.

The illustration you say is legitimate as applied to preachers, but we are not all preachers. True, but the principle is just as applicable to the butcher, the baker, the home maker, the banker, the doctor, the lawyer, or the statesman as it is to the preacher. Selfish motives narrow and limit our lives anywhere; unselfish motives make us the medium of God's love and life, and will increase our powers and possibilities no matter what may be our vocation. You can get the same results—the soul growth and largeness of character acquired by the Rev. B just as well in your vocation as in his, by pursuing his method and being actuated by the same motives.

The Solution of Life's Problems

In the unselfish motive we find the solution of life's problems. If you want to be happy, throw your little self away, as you would pitch a rock into the river, then say, "Old self, you are gone forever, dead and buried. Now, Father, by Thy Spirit, form within me a new spirit, a living Christ. Create within me a new life that shall do Thy will and live for the good of others." The old life gone, seek wisdom from Him who is able to supply. Draw your inspiration from the eternal source. Recognize Him as the author of your existence, the substance of your life. Think of yourself only as an expression of the divine nature. Have no will but His will. Be the instrument of His love to suffering and erring humanity. Render

the largest service possible *right where you are, to those next to you,* and you will have found the secret of happiness, the fountain of joy, and the source of eternal life.

Self Control and Righteousness

You want self control. You want to be free from base desires and live a righteous life. Do you? Well, whole-hearted, unselfish love to God and man will bring you what you want. This perfect love overcomes selfishness, greed, anger, envy, stubbornness, lust, fear, worry, vanity, supersensitiveness, and egotism. It makes labor honorable, self-denial easy, self-control possible, self-sacrifice a pleasure, honesty natural, purity preferable, goodness spontaneous, kindness habitual, life beautiful, and service to others a constant joy. Try it today. Keep at it and it will win out. Love never fails. Be kind, *be kind,* O brother, be kind and you will be happy and a blessing to others.

Marriage and Parentage

You face the problem of marriage and parentage. It is a grave one. There is so much chance for error. Mistakes are so common, failures are so apparent, that you hesitate lest you make a fatal mistake. Put self away and you are not likely to err. If you seek matrimony as an opportunity to be a blessing to another's life, as a chance to render a larger service to your age and generation, you are not likely to wrong yourself or another. Children born of unselfish unions are usually well

born. *Love is the creator of all life,* and the higher and holier the love, the nobler its product. The whole problem of heredity is to be solved by unselfish love. Moreover, children reared in an atmosphere of kindness, subject to the influences that radiate from in-Christed lives, grow up into noble manhood and womanhood.

Domestic Harmony

You want domestic harmony. Possibly you have cause to believe that your companion does not form your perfect soul mate; occasionally there are discordant notes in the symphony of life. You have been trying to make the best of the situation, but have failed to find a panacea for your difficulty. Well, here it is. Ignore self and all personal pleasures and desires, surrender your life to the divine life, exchange your unsatisfied, chafing, complaining, suffering love for Christ's great charitable love; then start out to make the companion happy. See how kind you can be, and how much joy you can bring to the home. Forgive all; love much. Express this larger love in every way possible and soon it will create a corresponding love and character in the companion. In this higher, diviner love, a perfect union will be formed, and harmony established.

The Bread and Butter Problem

We are confronted by the bread and butter problem. We must provide for self and loved ones. We must prepare for times of adversity and the

requirements of old age. How shall we do this without becoming selfish? The same principle that solves other life problems solves this one. Unselfish love as the motive of action will win out even under the adverse influences of a competitive system. The law of compensation is as unerring as the law of gravity. The unselfish act will bring its reward. The man who has the moral courage, the faith in God, to take Christ as his senior partner and go to work as did the Rev. Mr. B in a labor of love for the good of mankind, will succeed. Not only will he get the soul growth, which is really the measure of life's success, but if faithful in all ways to the senior partner he will prosper financially. This is not a dream. Scores of business and professional men have put self away and are now laboring to render an unselfish, righteous service to mankind, and I do not know of a single one pursuing this course that is not making a financial success. May their tribe increase until it shall include us all!

The World's Problems

The world's problems are but your problems and mine on a larger scale. We need to get from error to truth, from vice to virtue, from littleness to largeness, from ignorance to knowledge, from egoism to altruism, from faithlessness to faithfulness, from Adam to Christ. The larger humanity has a like need. All human problems—social, commercial, industrial, educational, and religious—are

to be solved by the substitution of the Larger Christ. Humanity must have a new motive. Love must become law. *Kindness must become the rule of conduct.* There is no other way to establish industrial harmony, maintain peace, and perpetuate prosperity.

A corrupt tree can not bring forth good fruit. No political party or social organism composed of unregenerate men will ever solve the world's problems. A degenerate man can not be depended upon for an honest vote. Dishonest votes will never insure the election of honest officials. Dishonest representatives and officials can not be expected to legislate for righteousness or administer justice. The socialism of Jesus Christ, the brotherhood that is born of love, is the only organization that has in it the vitalizing power to redeem sick and suffering humanity and solve the great industrial, national, and international problems.

Personal Integrity

Personal integrity is the corner stone of business, industry, justice, legislation, and government; without it there is no stability anywhere. *Character is the final asset back of all institutions.* How is it to be produced and maintained? By substitution only, by making love the ruling motive in the man. You do not see it? No, and that is why you do not appreciate the mission of the Larger Christ. Brother, think a moment; when all men are actuated by unselfish love and are laboring to

the glory of God and the good of mankind, they will labor honestly and faithfully; they will strive for the greatest good to the largest number, and this will place all labor of brain and brawn, all business, industry, and legislation on the sure foundation of righteousness.

Vice and Intemperance

Consider the great problems of vice and intemperance; they are but aggregations of personal degeneracy. History proves that they are not to be overcome by education or legislation. They are greatest among civilized nations. The attempt to regulate them by law has utterly failed. Refining sin by art and ethical culture may improve its looks, but it does not destroy its deadly effects. Social impurity and infidelity are fearful in their effects upon marriage and parentage. Sensuality is the greatest foe to spirituality. Unchastity is the forbidden fruit that shuts men out of Love's Paradise. Regeneration is the only remedy. Good resolutions and auto-suggestions may be helpful, but experience proves that *Christ formed within is the only effectual "specific" for sexual vice.* Practically, the same is true of intemperance and other besetting sins. One of our most effectual temperance lecturers says that two hundred thousand men signed the total abstinence pledge during his twenty-five years' work and that, aside from those who gave their hearts to Christ, less than two per cent kept their pledge.

The Industrial Problem

When we have solved the problem of vice and intemperance, the industrial problem is easy of solution. In 1900, it was estimated that the earning power of the people of the United States was ten billion dollars per annum. Add together the moneys expended on intemperance and vice, the value of the labor of the men engaged in the manufacture and sale of narcotics, the cost of the sickness, crime, and losses to labor through intemperance, the losses sustained by fires, wrecks, and other disasters caused by intemperance, and we have a sum equal to one-half of the total earning power of the country. So that, if vice and intemperance were wiped out, we would have two dollars for one. Add together the labor power of all those who are now engaged in vice and in the production and sale of narcotics; bring into the industrial ranks the army of selfish idlers; put into circulation the moneys held for purely selfish purposes, and you will increase the earning power over five billions per annum, which would give us three dollars for one. In other words, if all were regenerate so that indolence, vice, intemperance, selfishness, and crime were no more; if industry were organized on the basis of coöperation, actuated by love and ruled by kindness, the productive power of the country would be at least three times what it is today. Every man, woman, and child could

have not only the necessities of life, but all the advantages and luxuries essential to happiness.

Capital and Labor

Industrial strife and heartless competition in business are inevitable as long as mankind is actuated by selfish motives. *No system of socialism based upon the law of self-preservation or personal interest can ever solve these problems.* Legislation and arbitration may aid in the adjustment of differences and the securing of justice, but the only perfect remedy is to be found in a changed motive. When all men are doing business for the good of mankind, destructive competition will cease and helpful coöperation be inaugurated. When Christ has been substituted for Adam in the human heart, every capitalist will be a laborer putting his wealth and talent into the industrial system; every laborer will be a capitalist enriching his age with his skill and sharing with capital the profits of industry.

Labor and Caste

Take the problem of caste. When human nature has been substituted by the divine nature, caste is impossible. Love dignifies labor. You would feel very much humiliated if compelled to help that unfortunate Italian whose banana cart has been upset in the street. If that were the way you had to make your living, you would turn your back when your friends go by, ashamed of your vocation; but if the fruit vender has met with an accident, and you, prompted by unselfish love, rush to

assist him, you are not ashamed of it, you do not care how many of your friends see you. The motive made the act a worthy one and dignified the labor. When every worker with brain or brawn, from the man who sweeps the streets to the man who legislates, is actuated by the motive of love, there will be no caste in the industrial system, no high, no low. He who uses the pick or the hoe may enjoy the same self-respect and honor as he who pleads law or legislates.

Law and Legislation

Make love the ruling motive in law, legislation, and government and see what changes would be wrought. Think of every lawyer pleading not merely for justice but mercy; every court and jury eager to forgive and help the delinquent. Imagine, if you can, every legislator, statesman, and governor inspired by holy communion with God, animated by His love, guided by His wisdom, and seeking only to do His will. What laws would be enacted! what protection would be given to the weak! what uses would be made of wealth and power! what charity would be extended to the unfortunate! what efforts would be put forth to banish poverty, suffering, vice, and crime! what a ministration of goodness would come from officials anointed with the Spirit and actuated by kindness! what international peace and harmony would be realized if the spirit of Christ animated and controlled all men!

The Larger Christ

Friends, I can not make you see the new heaven and the new earth. They will become apparent to you only to the degree that you are in-Christed. How I wish I could flash before you a vision of the outworkings of God's plan and its results in a redeemed race! Look if you please at the transformation of the individual until the substituted life, the embodied Christ, has taken control of the natural man, transmuted him to the higher plane, and made love the motive of life's activities, and kindness the rule of conduct. See the increased power, wisdom, and usefulness of this transformed individual. See the larger service he is able to render, the greater joy and greater success that attend his efforts. This New Man is but a unit in the larger organism of the Mystic Christ. The changes wrought in Him are typical of transformed humanity. In the new social organism temperance takes the place of intemperance; virtue conquers vice; goodness triumphs over evil; mercy exceeds justice; love becomes law; avarice, industrial strife, competition, race hatred, national vanity, and international war are supplanted by brotherly kindness, industrial harmony, coöperation, race unity, and international peace. Sin, with all its effects, like a dense fog, is lifted by the Son of Righteousness and borne away upon the wings of a new morning —the morning of an eternal day. The spirit of evil is a thing of the past, for the Spirit of God

has triumphed at last. What was lost to man through Adam's fall is regained to humanity through the incarnation of the Larger Christ.

The Greatest Thing in the World

Beloved, I am unable to communicate the larger vision; my soul is too small to reflect it. My heart is too full of emotion to deliver the Spirit's message. A stumbling tongue refuses to portray the glory of a redeemed world. But imagine, if you can, what humanity would be like if all were in conscious communion with God, guided by His Spirit, controlled by His will, and animated by the heart throbs of His infinite love. This is what the complete incarnation means. This is the goal of the Larger Christ. This is the vision of what is to be when God's plan of man's salvation and the world's redemption has been fully realized.

Friends, when you see the plan, it is the greatest thing in the world. The more you think about it, the larger it becomes. When it takes possession of you, you will find that it is so all-inclusive that every other method of reformation becomes insignificant, every other ideal is worthless, every other vision of man is unsatisfactory, every other creed, faith, or religion is insufficient. The realization of the Larger Christ includes everything worth having, even God Himself.

The Face in the Moon

I had a dream the other day. I thought I was going along Broadway and I saw a great crowd of

people standing before a show window looking at a large oval picture. I edged my way into the crowd; down in the corner of the picture I saw a little placard with the question, "Do you see the moon?" Everybody was looking for the moon. In this great picture there were mountains and valleys, rivers and lakes, villages and cities, church spires and lovers' lanes, but no moon. I looked until I was tired, then I went across the street, and looking over the heads of the people, I discovered that the whole picture was a moon, just a great, full moon. At that distance, the details of the picture faded into lights and shadows and formed the familiar face of the man in the moon.

Not unlike this is the vision of the Larger Christ. We have been too close to the historic picture. We have been looking at details. We have been studying the Man of Galilee, His ethics, His life, teachings, and sacrifice, but in studying this historic picture we have failed to see the ever-present, larger, Mystic Christ. O, come up higher! Get the larger perspective of God's plan of the world's redemption and you will see that the whole plan is IMMANUEL. As the details fade away, in their lights and shadows you will see the face of the Larger Christ, Lord of lords and King of kings.

God grant that you may never again look at the face of the moon without having at the same time a vision of the world's Redeemer and seeing the face of Immanuel.

The City of Immanuel

I once had a vision. I saw a beautiful city in a western state. I was attracted by its comfortable homes, industrial activity, and signs of prosperity. I inquired of a passer-by the name of the place. "This is the City of Immanuel," he replied. "It is unlike any other city in the world. Here the ideal of life is soul development; material prosperity, education, and even religion, are but means to this end. Everyone here seeks to develop a strong, noble, winning, in-Christed personality, and then render the largest service possible to others. Love is the motive back of all effort. Kindness is the rule of conduct. This is what makes our people so prosperous. Every home is a happy one. Our children are well born, and, growing up in an atmosphere of love, they develop into beautiful characters. Visit our schools and you will find a New Testament in every desk. You will find every teacher a Christian, that every motto is ennobling, and that all instruction is Christocentric. Visit our factories and you will find there perfect coöperation of brain and brawn, money and manhood. Go among our business and professional men and you will find that every man is doing business to the glory of God by rendering the very best service he can to his patrons. Our churches are meeting places where we come together for praise and thanksgiving and to devise ways and means for a larger and more effectual service to our fellow men.

Once every month we have a citizens' mass meeting addressed by representatives of the domestic, industrial, commercial, municipal, educational, and religious interests of the city. At these mass meetings all differences are adjusted by arbitration. If any have erred, they are corrected by love. We have no courts of equity and justice, no workhouses or prisons, but courts of mercy with schools of charity where delinquents are transformed by personal contact with in-Christed teachers."

I went through this city and found it as he said. I found that the place was growing rapidly. Business men were flocking to it for opportunity. Capitalists were eager to invest their money. Parents were moving here to educate their children. Harmony, success, and prosperity were everywhere apparent. Everybody was doing something and had something to do. The poorest had all the necessities of life and most of the luxuries desirable for true happiness and soul growth. One Sunday at a mass meeting it was decided that a colony of these citizens should form a settlement in a neighboring city which should become the nucleus of another Immanuel, the center of the Christ life from which influences should radiate until it had transformed the city. Then I saw settlements being formed in all the cities throughout the state until the state was transformed and became a state of Immanuel. Then the life spread from city to city and state to state until every village, city, and state

in the union had embodied the Christ, was animated by His love, and transformed into a nation of Immanuel. Nowhere in the land was there vice or crime, suffering or want, workshop or prison, strife or discord, but one harmonious people, animated by one spirit, actuated by one motive—*love to God and love to man.*

Then I saw all the energy, the culture, the enthusiasm, the wealth, and the power of this great nation consecrated to God and offered up in service to man. Through this mighty instrumentality the life of Immanuel swept from country to country, from continent to continent, until it encompassed the earth and included all humanity. *The kingdom of heaven was realized.* The incarnation of the Larger Christ which began at Pentecost was complete, and I saw all nations and all peoples as one great, loving soul, for the Larger Christ included the whole. The heavens opened, and lo, I saw the Son of God coming, seated on His throne, the glorified cross, clothed with majesty and power. With Him were a multitude of the redeemed sons of men and an innumerable host of angels, and I heard a mighty chorus singing, "O earth, receive thy King and crown Him Lord of all. Let every kindred, every tribe on this terrestrial ball bring forth the royal diadem and crown Him Lord of all." And I saw all nations casting their scepters and crowns as trophies at His feet. CALVARY HAD CONQUERED THE EARTH and the world's redemption

was complete. Out of heaven I heard a voice saying, "I shall be their God. They shall be my people, and there shall be no more war, strife, poverty, suffering, sin, or death; but peace, love, and life; faith, hope, and charity shall bind us together while eternity rolls on forever and ever." And redeemed humanity and the angelic hosts answered, "Amen and Amen." And earth and heaven echoed and re-echoed, "Amen and Amen."

THE HIGHER LIFE

(A SUPPLEMENTARY TALK)

In this supplementary talk, I wish to present in a more concise form some of the more important laws and facts that have entered into the subject matter of the foregoing lectures. This re-statement is intended to simplify and make plain the essential steps on the upward way. Let us get closer together by coming nearer to God, that we may better understand each other and be more conscious of His presence.

Men Wanted

God wants men on this earth, not angels; not goody-goody, etherial transcendentalists, but strong, vigorous men and women, who are in the world but not of the world; who are able and willing to meet life as it is and help make it what it ought to be; not saintly shirkers, but willing workers; not fearful followers contented to "let Jesus bear the cross alone, while all the world goes free," but faithful, courageous souls, willing to bear the crosses of life and the cross of humanity until it shall become a throne of glory.

Good and Evil

Eternal progress is the command of all nature and nature's God. Whatever is conducive to this

end is good, whatever is opposed is evil. There are two opposing principles ever operative; one which tends to draw everything earthward, the other, Godward. These two principles are manifest in all forms of life, including man, hence the warfare in human life. Coming as we do from the earth, we have a natural affinity that way. Inspired as we are from above, conscious of higher possibilities, filled with noble aspirations, touched by Divinity, we are drawn upwards.

The Fall of Man

Man is hereditarily degenerate. This is more than a traditional dogma, it is a deplorable fact. Young animals, by following their normal instincts, obey the laws of life perfectly; but children, though protected from all evil influences, by following their abnormal, inherent tendencies, if permitted, will violate every law of life. This fact alone is sufficient to indicate man's hereditary degeneracy. Unfortunately, a still greater evidence is found in the daily experience of good men and women, who, while striving to live chaste, normal lives, find themselves actuated by impulses and tormented by desires which are wholly abnormal.

Do you say you do not believe in the account of Adam's fall? Very well, do you know of any man who has not fallen from his highest ideals? You do not. Well, what reason then have you for thinking that Adam was so much better than the rest of us? Yes, but you say that Adam represents the

race and there is no such thing as a "fallen race." Very well, if every individual member of the race has fallen, how much more *falling* will it require to constitute a fallen race? Now, I am not a theologian and have no disposition to discuss the fall of man, the story of Genesis, or the doctrine of total depravity; but I do want to fix in your mind the fact that the man of today has certain innate evil tendencies which must be eradicated by a regenerative process before he can become a normal, happy child of God, conscious of his oneness with the Father.

The Nature of Sin

There is a right and a wrong way of doing everything; the right way is the way which makes most perfectly for progress toward the desired end. The goal of humanity is the attainment of the higher spiritual life; therefore, whatever makes for this end is right, whatever is opposed to this is wrong. Now, thinking or doing the right becomes virtue only when we know it is right; thinking or doing wrong becomes sin only when we know it is wrong. So it is a knowledge of good and evil that makes our acts virtuous or vicious; or, as Paul puts it: "By knowledge sin came into the world." Wrong had been in the world from the beginning of sensient life, but not until the knowledge of the law of good and evil was written in the minds and hearts of men did wrong become sin. Sin, then, is the willful violation of law, not simply what is commonly

called "moral law," but also what is known as natural law; for all natural laws are moral and ethical. It is as truly sinful to violate the laws of nutrition by overeating, or eating what is unfit for food, as it is to violate a moral law.

The Boy and the Apple

Let me further explain the difference between wrong and sin. You will recall the illustration of the small boy eating green apples and suffering the consequences. His father, knowing the cause of the boy's pain, told him he must not eat the unripe fruit. The next day when the father came home he was surprised to see his child run from him. Pursuing him, he found a half eaten green apple in his pocket. The boy knew he had done wrong and this consciousness of wrong made him shrink from his father. The eating of the apples had been wrong all the time, and the effects of the wrong were the same before as after he had been given the law, but it was a knowledge of the law, or knowing that wrong was wrong, that made the doing of it sin. The father could not withdraw the law, for it was born of wisdom and love, and was necessary for the boy's protection. When the boy repented, the father forgave him; this established harmony between them, or canceled the effects of sin. By the aid of a physician the child was healed, which overcame the effects of wrong. So God, our Father, seeing His children doing wrong and suffering the consequences, out of His love and wisdom, has been

saying through the prophets and seers of the ages, "Thou shalt not!" When we have wilfully violated these laws given for our good, we have sinned. When we repent, He forgives us; then, through Christ, He heals us from the effects of the sin. Thus we are made at one with Him, by forgiveness of sin, and made whole through the cleansing and healing power of Christ.

The Effects of Sin

The effects of sin are a diseased and degenerate soul. Every unholy emotion (such as greed, lust, anger, hate, jealousy, vanity, fear, worry, covetousness and idolatry) and every wilful violation of law, *alters the chemistry of the body and produces poisonous elements which are destructive to health, happiness, and harmony.* They modify the character of the soul, producing conditions which are equivalent to disease in the body, so that the sinning soul is truly a sick soul, not figuratively speaking, but literally, a sin-sick soul, and must be forgiven and healed before it can enjoy life and health. Truly, "the wages of sin is death, but the gift of God is eternal life."

The Remedy for Sin

Christ is the remedy for sin. He is the great physician. His forgiveness means *healing*. Christ's mission in the soul of man is to cleanse it, and heal it, and make it every whit whole. To the degree that we receive Him, will we be cleansed and healed from our sins. I do not mean a mere intellectual

belief in the virtues and merits of the Man of Galilee, nor simply faith in the atoning blood of Calvary. I mean these; but I mean more. I mean the receiving of the living Christ into your heart as a Divine personality, who by His presence casts out evil, by His power cleanses and heals you, and by His life gives you eternal life. "*He that hath the Son, hath life*," not he that hath the book, or a dogma, or a belief, or an ideal, but he that hath *Christ formed in him*, is cleansed from all sin, healed of his infirmities, and "hath eternal life."

Experience not Dogma

Possibly the foregoing proposition sounds very much like dogma to you, but to me it is purely a statement of current phenomena, and therefore belongs to experimental psychology. When lecturing in Des Moines, Iowa, I was very much exhausted from a long series of consecutive dates. My vital forces were low, my voice flat and my nerves hypersensitive, so that I had been unable to sleep soundly for several nights. One afternoon a dear, sweet-faced old gentleman came in and told me he had noticed that I was much fatigued and as he was a sort of storage battery, he would be glad to load me up and rest me. He took hold of my hands and in a few moments so communicated his life to me that I felt like a new man. He went away saying: "You will rest now." I threw myself across the bed and slept for four hours. That evening I spoke with unusual force, and got a good night's sleep.

and was able to continue my work for a week. A few years later, when prostrated from overwork, after some days of fasting and prayer, the great Physician came in and healed and strengthened me. Often since then I have realized the recuperative power of the Divine Life. Many others have had similar experiences. I have seen scores who were healed of their infirmities and restored to perfect health, and not a few who have learned how to receive strength in the hour of need.

Now, however interesting and profitable it might be for us to discuss the phenomena of Christ's healing or strengthening the body, I have introduced it only as a means of emphasizing His larger and more important mission of healing the soul. As the soul is more important than the body, so the healing of the sin-sick soul is more important than the healing of the body. As the old gentleman communicated his life to me, mortal to mortal, so Christ communicates His Divine Life to us and heals our sin-sick souls. This, too, is a matter of experience; not dogma. I have seen hundreds of drunkards out of whom Christ has cast the demon of appetite. I have seen scores made free from the use of opium, morphine, and other bad habits; criminals reclaimed; degenerates made regenerate, and even the hereditarily bad transformed. These facts and phenomena demonstrate that if Christ is *fully accepted and trusted and given complete con-*

trol, He is able to cleanse, heal, regenerate and transform the vilest wretch that walks the earth.

Sin Gone, What Next

When Christ has completed His work of cleansing and healing us, we are then ready to receive the Holy Spirit. Now, let me explain just what I mean by "receiving the Holy Spirit." From experimental psychology we learn that when two persons are *en rapport* they may influence each other to a greater or less extent; they telepathically communicate in some degree their thoughts, feelings, and desires; also that it is possible, where right conditions exist, for one person to take complete control of another, to transfer his personality, as it were, and manifest his life, character, will and desire through the controlled. Now, the Holy Spirit is a *person* having all the characteristics of personality. Through our spirits He communicates with us, impresses and inspires us. In this relation He is an external influence, an overshadowing of the Almighty. This suggestive influence of the Holy Spirit is all that is realized by most Christians; but where proper conditions exist, the Holy Spirit will come in, in PERSON, take possession of us, make our bodies His temple, our lives His instruments, and manifest His life through us in doing the will of the Father.

The Incoming of the Spirit

The incoming and abiding of the Holy Spirit within us is governed by definite psychological and spiritual laws which all may understand and obey—

and by obeying receive Him. The Holy Spirit cannot enter or abide in an unholy temple; therefore we must first be cleansed by Christ before we can receive the Spirit. We must remain pure, if we are to retain Him. One person cannot take possession of and manifest his character through another, without the complete consent and co-operation of the controlled. The Holy Spirit never violates this law. He comes in only when it is our will and desire that He do so. Finally, the manifestations of the control are limited by the amenability of the controlled. In like manner, the manifestations of the Holy Spirit in us are limited by the degree of our amenability to Him. It is only when we make our wills perfectly subservient to His and yield up our every thought and desire, purpose and impulse, that we are in condition to become His instruments in doing the will of the Father.

The Work of the Holy Spirit

The work of the Holy Spirit is to transform us by His indwelling presence into Christ men. After Christ has cleansed and healed us of sin, the Holy Spirit germinates a Divine Life within us. This new life grows under the influence of the Holy Spirit and gradually regenerates or transforms the natural man, transmuting his life forces to the higher plane, until finally the old life has become subservient to the new, and the new has become the permanent ego—a Christ man. This transforming

process, this change from the lower to the higher order of life, will be fast or slow, according to our willingness and ability to get self out of the way and yield up all to the Spirit.

The Crucifixion of Self

All force moves along the line of least resistance. This is just as true in the psychical and the spiritual realm as it is in the physical. The Holy Spirit obeys this law. *He becomes manifest in us only in those parts of our natures which we willingly yield up to Him and give to his use without reservation or resistance.*

The natural man is a complex being, composed of many primary elements, each of which, to become the medium of the Spirit, must die, or go by way of the cross (which means death by choice), that it may be transmuted and resurrected by the Spirit into a higher and more glorified life. Thus all our appetites, passions, and propensities; our wills, volitions, and emotions; our aspirations and ambitions, must each die on the lower plane if it is to be resurrected and used on the higher plane.

Persons not understanding this law wonder why they do not receive the Holy Spirit, or why they are not made free from perverted desires. When I say to them, "Have you given up your passions, your appetites, your business, your loved ones, your ambitions; have you cast them all out of your heart? Have you really said, 'Lord, I give Thee everything, even life itself,'" they usually reply, "No, do you

think the Lord requires this?" Do I think it? I know that it is a psychological law that one person cannot take possession of, and manifest his nature through another, without the unreserved surrender and co-operation of the controlled. *The Holy Spirit does not violate this psychological law.* Therefore, to the degree that we surrender self and willingly follow the dictates of the Spirit, to that degree will He enter into, possess, and *manifest His life through us.*

This does not mean that our lives are to become useless, or alienated from the ordinary duties of the social and business world; nor does the giving up of all our possessions mean that we shall never have them again. Far from it. It means simply the consecration of all that we are, and all that we have, to God and His service. When we have thus given them to Him, made ourselves and our possessions His, He sanctifies them by His Spirit, and reintrusts them to us to be used to His glory; which, of course, means, for the good of mankind. The sacrifice and transfer must be made complete as an evidence of our sincerity and faith; this done, they are intrusted to us as an expression of God's love and confidence.

The Pearl of Great Price

He who has learned how to give up his whole being,—body, soul, and spirit, mind and heart,—without reservation, to the control and service of the Holy Spirit, has found "the pearl of great price."

Herein lies the secret of the complete realization of the higher life. Failing to find the pearl of great price, we inevitably fail of attainment. I shall never forget my first vision of this great truth. For months I had been praying for the more complete realization of the Holy Spirit, and while walking one evening in a narrow path, praying and waiting upon the Lord for wisdom, suddenly the truth dawned upon me. I had been looking to physical means for my strength, to books and schools for my wisdom, to reason and deduction for my conclusions, to will-power for self-control, to loved ones for my happiness, to human methods for my success in this life, and to a blind faith in Christ for my hope of heaven. My blunder seemed appalling. I fell on my face in humiliation and begged for forgiveness for my blindness and stupidity. I saw how irrational, how inconsistent with psychological law, how untrue to Divine revelation, how faithless to the promises of God, I had been. In my anguish of soul, I promised God that by His grace I would give up everything and trust the leading of the Spirit in all matters temporal and spiritual. When I had made the complete surrender a great burden was lifted from my soul, unspeakable joy filled my heart, and I heard a sweet voice saying: "You have found the pearl of great price."

When He Abides Within

When we have received the Holy Spirit to that

degree that He takes even a limited possession of our minds and hearts, He becomes our abiding Comforter, our teacher, our guide, and our inspiration. If we need wisdom, we have but to ask and wait in the silence of the soul and we may hear Him prompting us from within. When anger, jealousy, lust, greed, revenge, vanity, or selfishness, rise tumultuously in our hearts, we have but to call upon Him and, by His love, He will rebuke the storm, and there will be a great calm. If we are wholly amenable to Him, we need no one to interpret Scripture for us, for He who inspired the prophets and seers of old, reveals the significance of their messages. If He abides in us, and we follow His promptings, we need not worry over the disappointments of life, for we shall understand that they are His appointments. If Christ is formed in us and the Holy Spirit is our guide, we shall not be troubled about the relative value of man-made creeds, traditional dogmas, rituals, faiths, or beliefs, for we shall personally *know* the Way, the Truth, and the Life. Finally, if Christ has made us whole and the Holy Spirit abides in us, we need fear no evil in this life, nor be doubtful about the next; for even though our trials and tribulations are many, even though dark clouds shadow our pathway and temptations surround us; even though misfortune and adversity oppose us, friends desert us, and affliction befall us; yea, even though we "walk through the valley of the shadow of death," we

know that the same Spirit that sustained Christ in the hour of temptation, in the trial of Gethsemane, on the cross, and raised Him from the tomb, is able and willing to do the same for us. Shall we not receive and trust him fully?

The Crown of Gold

What is the reward of the transformed man? Now, it would be entirely out of place for me to talk to you about the future life, for we are discussing what we know, not what we believe. Experimental psychology demonstrates that where a person willingly and fully gives himself up to the control of another, he finally acquires the characteristics of the control. I remember some years ago seeing a subject under hypnotic control manifesting the traits of character, the walk, the voice, and even the broken English of the German professor who had hypnotized him. Later on, I saw the same subject under the control of a Frenchman and observed that he manifested the characteristics of the Frenchman quite as well as he previously did those of the German. From these simple illustrations I would have you understand what to expect and how the change is brought about. A man who is himself evil, unregenerate, or under the control of evil influences, will inevitably manifest the characteristics of evil. When the evil is cast out and Christ is enthroned, it is just as natural for him to manifest the characteristics of Christ. The continued and complete service of man to either Satan

or Christ tends finally to overcome the natural man and make him like the one he serves.

From this I would not have you understand that the influence or control of Christ or the Holy Spirit is equivalent to the phenomenon of hypnotic control, far from it. Hypnotic control is abnormal; by it a subject may be induced to do anything against which he has no pronounced auto-suggestion, and therefore will do many things which he would not do from choice were he in the normal state; but divine influence is perfectly natural and leaves the human will free to choose.

A person acting under hypnotic control can, by the aid of the hypnotist, do many things which he could not do without assistance. Thus an illiterate subject, under the control of one who speaks several languages, will speak these languages correctly; under the control of an orator, will deliver an eloquent address; by suggestion, he will assume the dignified carriage and manifest the manners of the polished gentleman, etc. Now, if he is induced by suggestion to do these things repeatedly, he will gradually, by natural processes of brain building and soul growth, acquire the capacity to do them himself. This reveals the whole principle of the indwelling of the Holy Spirit. Our hearts being cleansed and the Holy Spirit abiding in us, if we are constantly amenable to Him, He will manifest His life, His will, His knowledge, His love, through us, until finally His characteristics will become so

established in us that we shall become Christlike—this is the crown of gold.

Victory Won, What Next

When Christ has cleansed the heart and the Holy Spirit has entered in and transformed us, what then? Die and go to heaven? No! We are just ready to begin to live. We are only babes; we shall need untold ages of active life in which to develop the great spiritual powers that regeneration has given us. This old earth is the best place I know of for development. It is just packed with opportunities for learning, for increasing the powers of perception, for exercising the will, for developing the emotions, for manifesting kindness, for doing good out of a loving, unselfish heart. For my part, I don't care about being transported to any other planet until I have learned the lessons, acquired the knowledge, developed the powers, and realized the higher life that is possible here.

The Practical Side

Whatever a future life may hold for any of us, the practical side of regeneration, as we are considering it, is what it can do for us here and now. What does the average man gain, in the present life, by being transmuted to the higher plane and being filled with the Holy Spirit? That is the question. We cannot enumerate all, but we mention a few things.

First, he is made free from the domination of his lower appetites and passions, and Oh! how much

that means! Second, the forces which run riot in the lower nature, being transmuted to the higher plane, give him an increase of power—power to work, power to think, to learn, to do business, to make money, to prosecute his profession, or vocation in life; power to be honest, to be kind, to be law-abiding, to be righteous, to resist temptation; power to be happy and make others happy. Third, it gives him a new vision of life, a new motive for action; from being self-centered he becomes centered in others; it changes him from an egoist to an altruist, from narrowness to broadness, from Adam to Christ. Fourth, this larger life brings man in touch with the great heart of humanity, so that his heart beats in sympathy with its every sob, and rejoices in its every joy; it makes every man's sorrow his sorrow, and every man's good his good; it brings him in tune with the Infinite and enables him to feel in a measure the Father's love for all life. Lastly, as this love increases, man becomes filled with a desire to share with Christ in His suffering that he may share with Him in man's salvation. What greater incentive could any man want to cause him to seek regeneration!

The Coming Revival

My friend, I tell you, that when the masses once realize what Christ can do for them, and apprehend the possibilities of human life, when acting under the inspiration of the Holy Spirit, there will be such a rush for the kingdom of heaven that we will

have to open all the side-entrances,—the main doorways won't admit the crowd. When the advantages of regeneration are understood no sane person will think of living without it. Talk about the value of an education, who can estimate it? Well, what thorough scholastic training does for the intellect, regeneration does for the will and the emotions. He who has an opportunity for getting an education and does not take advantage of it, is regarded with pity or contempt, but the day is coming when he who neglects regeneration will be considered a moral delinquent. No self-respecting man will be contented to remain a slave to appetites and passions when he can just as well be free. No one can afford to live a self-centered, self-indulgent, self-conscious, self-righteous, narrow, bigoted life, when it is possible to be transformed into a larger life.

The Larger Happiness

Most people shrink from the higher life because they feel it will rob them of their pleasures, their sense of enjoyment, or interfere with their business pursuits or ambitions in life. True, it will do this if their pleasures, ambitions, or businesses are wrong; but if right, the higher life will only multiply their happiness and increase their capacity in all ways. Love between the sexes is a great source of happiness on the natural plane, but all whose love natures have been regenerated know that their joy has been greatly augmented. There is a real pleas-

ure in doing business for self, but a much larger pleasure in doing business for the good of mankind. There is great satisfaction in practicing law or medicine just for compensation, but there is a much higher and deeper satisfaction, in the practice of the learned professions, when the thought of serving others is the underlying motive. There is a real joy in looking after the domestic duties of the household, but there is a much larger joy when these duties are performed under the inspiration of an unselfish love. I often think of the old black mammy, who said she was happy all the day, polishing up the pots and kettles and making them shine to the glory of the Lord. Divine love in our hearts makes the most menial service honorable and enjoyable.

It is natural that man should shrink from regeneration. No vegetable is willing to give up its life in order to become an animal. Of course, if it knew the joys and sensations of animal life it would strive eagerly to enter the animal kingdom. No savage is willing to adopt the ways, manners, and customs of civilized man and go to school ten years just to get an education; but if he knew the advantages to be gained thereby, the joys which would come to him, he would not hesitate to enter the new life. Likewise, the natural man living in his senses, drinking in of the pleasures of a self-centered life, is not to be blamed for not wanting to give them up; but if he realized the greater power, the keener

sensations, the holier emotions, the sweeter love, the more tender affection, the larger vision, the nobler impulses, the grander experiences of the higher life, you could not keep him out of it, no matter what it cost him.

The Law of Compensation

The law of compensation is as unerring as the law of gravitation. We cannot get something for nothing in this world. *We must pay the price.* Cause and effect are inseparably related. It takes capacity on our part to appreciate or enjoy anything. Our spiritual natures must be developed before we can truly enjoy the higher life. Very few students in music or art enjoy the first six months' drill, drill. There is little pleasure in the beginning of any high calling,—it is dig, dig, toil, toil. It is a work of faith, with no conscious joy save that which comes from the hope of mastering, and the thought of what will be ours when success has been achieved. The same is true of the Christian character. Its higher joys cannot be realized in a day, a week, or a year. It takes time, effort, self-denial, struggle, patience, practice, persistency. It is a work of FAITH, with little joy in the beginning, but that which comes from the hope of achieving; but it is the only way of attainment to higher heights, to larger joys. The Master said: "If any man would be my disciple, let him take up his cross *daily* and follow me."

A Concluding Word

My friend, with a knowledge of the laws governing your relation to God in mind; with the ways of attainment simplified; with the vision of what you are capable of becoming before you; with the consciousness of the good you could do, the happiness you could realize and give to others, and the service you could render by living the higher life and making yourself a medium of the Holy Spirit, won't you surrender self and be transformed? Won't you apply the lessons and obey the laws, that you may live the higher life to the glory of God and the good of mankind? Won't you? May the Holy Spirit speak with a more eloquent tongue and persuasive voice than mine, until your soul shall respond: "Yes, Lord."

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